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GLOBAL EDUCATION: A STUDY OF THEORY AND PRACTICE AMONG SAMPLE SCHOOLS IN EDMONTON.

by

JOHN PRABHAKAR ANCHAN ©

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE

OF MASTER IN EDUCATION

IN

INTERNATIONAL/INTERCULTURAL EDUCATION

DEPARTMENT OF EDUCATIONAL FOUNDATIONS

EDMONTON, ALBERTA

SPRING, 1993

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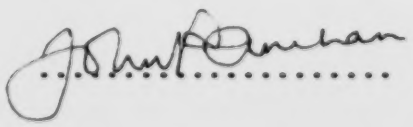

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Washing one's hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral.

- Paulo Freire.

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled, **"GLOBAL EDUCATION: A STUDY OF THEORY AND PRACTICE AMONG SAMPLE SCHOOLS IN EDMONTON"** submitted by John Prabhakar Anchan in partial fulfillment of the requirements for the degree of Master of Education in International/ Intercultural Education.

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DEDICATION

To

Kas Mazurek

ABSTRACT

This Study focuses on three main aspects of Global Education: (a)definition of the concept of Global Education, its historical development, and proposed approaches toward implementing Global Education (b)definition of goals and approach strategies followed by the Alberta Global Education Project, and (c)the actual implementation of Global Education in four sample schools in Edmonton.

Chapter 1 is an introduction to the study and details the objectives of the study.

Chapter 2 deals with the theoretical concepts and explores the need for Global Education and the role of education in achieving change toward global consciousness. This is followed by a discussion on the research methodology.

Chapter 3 contains a brief look at the historical development of the Global Education movement in the United States, Canada, and other countries. It explores the relationship between Global Education and Peace Education and reviews the various understandings and recent interpretations of Global Education.

Chapter 4 includes a brief description of the Alberta Global Education Project (AGEP), the aims and objectives of the Project, and its activities and influence on the Global Education movement within Alberta. It also looks at related programs/projects offered or conducted at the University of Alberta.

Chapter 5 contains reports on the findings from the four sample schools.

Chapter 6 presents an analysis of the results and includes a synthesized account of the schools studied and looks at the role of AGEP and the universities in the implementation of Global Education.

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ACRONYMS AND ABBREVIATIONS

ACC:	AUSTRALIAN COUNCIL OF CHURCHES
ACFOA:	AUSTRALIAN COUNCIL FOR OVERSEAS AID
ACR:	AUSTRALIAN CATHOLIC RELIEF
AGEP:	ALBERTA GLOBAL EDUCATION PROJECT
AGTA:	AUSTRALIAN GEOGRAPHY TEACHERS ASSOCIATION
ASTA:	ALBERTA SCHOOL TRUSTEES' ASSOCIATION
ASCD:	ASSOCIATION FOR SUPERVISION AND CURRICULUM DEVELOPMENT
ATA:	ALBERTA TEACHERS' ASSOCIATION
AWD:	ACTION FOR WORLD DEVELOPMENT
BCTF:	BRITISH COLUMBIA TEACHERS' FEDERATION
CAA:	COMMUNITY AID ABROAD
CGE:	CENTRE FOR GLOBAL EDUCATION
CIA:	CENTRAL INTELLIGENCE AGENCY
CIDA:	CANADIAN INTERNATIONAL DEVELOPMENT AGENCY
CIED:	CENTRE FOR INTERNATIONAL EDUCATION AND DEVELOPMENT
DC:	DEVELOPED COUNTRIES
EDFDN:	EDUCATIONAL FOUNDATIONS
EDPA:	EDUCATIONAL POLICY AND ADMINISTRATION
ESL:	ENGLISH AS A SECOND LANGUAGE
FFHC:	FREEDOM FROM HUNGER CAMPAIGN
GE:	GLOBAL EDUCATION
GEP:	GLOBAL EDUCATION PROJECT
GNP:	GROSS NATIONAL PRODUCT
GO:	GOVERNMENT ORGANIZATION
IMF:	INTERNATIONAL MONETARY FUND
LDC:	LESS DEVELOPED COUNTRIES
MDC:	MORE DEVELOPED COUNTRIES
NAFTA:	NORTH AMERICAN FREE TRADE AGREEMENT
NBGEP:	NEW BRUNSWICK GLOBAL EDUCATION PROJECT
NBTA:	NEW BRUNSWICK TEACHERS' ASSOCIATION
NGO:	NON-GOVERNMENTAL ORGANIZATION
ODA:	OFFICIAL DEVELOPMENT ASSISTANCE
OTF:	ONTARIO TEACHERS' FEDERATION
P.D.:	PROFESSIONAL DEVELOPMENT
RCMP:	ROYAL CANADIAN MOUNTED POLICE
SGEP:	SASKATCHEWAN GLOBAL EDUCATION PROJECT
SOAS:	SCHOOL OF ORIENTAL AND AFRICAN STUDIES
TOCF:	TEACHING OUR COMMON FUTURE
UDC:	UNDERDEVELOPED COUNTRIES
U.K.:	UNITED KINGDOM
U.N.:	UNITED NATIONS
UNESCO:	UNITED NATIONS EDUCATIONAL, SOCIAL AND CULTURAL ORGANIZATION
UNIS:	UNITED NATIONS INTERNATIONAL SCHOOL
U.S.:	UNITED STATES
U.S.A.:	UNITED STATES OF AMERICA
YIP:	YOUTH INITIATIVES PROGRAM

CHAPTER 1: INTRODUCTION

1.1. INTRODUCTION TO THE STUDY

Currently, Global Education has developed into an important component of basic education in North American schools. Yet, due to the lack of a workable definition, the concept of Global Education has been interpreted in numerous ways. The approaches to defining Global Education at the university level and at the school level have differed to certain extent, with the latter adopting "practical" methods of defining and implementing the philosophy of Global Education.[1] This study will explore how Global Education is being interpreted and infused into the curriculum at schools. It will also look at the involvement of teachers responsible for introducing Global Education within classrooms. While, in its comparative aspect, the study is inter-institutional, i.e., to explicate the differences in approach between educationists (at the university) and the practitioners (at the school), the relationship between theory and practice is intra-institutional, i,.e., to explore any congruity between objectives and practices within schools.

The Study focuses on three main aspects of Global Education: (a)a definition of the concept, its historical development, and proposed approaches toward its implementation (b)a definition of goals and approach strategies followed by the Alberta Global Education Project, and (c)the actual implementation of Global Education within classrooms. The attempt has been to link these three different arenas of Global Education. The sample group comprises of administrators (principals) and teachers from four Public schools. Because of time constraints and accessibility, only schools within the Edmonton region have been chosen. The schools selected were

---

[1] The understanding has also been different between administrators and teachers.

elementary, junior high, and senior high and were chosen because they were actively participating in the Global Education Project. The concept of Global Education and the teaching strategies employed by these schools were discussed with the principals and the teachers and the activities by the teachers were informally observed. The focus has been on the mode of translating theory into practice, (i.e., whether there was congruence between stated goals and practice) by each of the participating constituent groups. While one of the goals of this study has been to see in what ways the definition, method, and the mode of implementation of the concept of Global Education was unique to each group, the findings suggest that in order to facilitate the effective teaching of Global Education, a closer coordination between these approaches would be necessary and rewarding.

1.2. STATEMENT OF PROBLEM

The lack of clarity of the concept of Global Education has resulted in innumerable definitions. To agree on a common philosophy and approach to Global Education requires the provision of a clearer philosophy toward praxis.[2] This study looks at "what, why, and how" of Global Education in Alberta as conceived and practised by a number of agencies, i.e., schools, Alberta Global Education Project, and universities. As a corollary, the study will further attempt to explore methods to forge stronger ties between institutions, and to enable increasing realization of the stated goals and objectives of imparting Global Education. In order to achieve this, the discussions included principals and teachers from four junior/senior high schools in Edmonton, and the Director of

---

[2] To Karl Marx,'praxis' suggested "action as opposed to philosophical speculation."(see Abercrombie,N.,Hill,S.& Turner,B.S.); purposive political action including "revolutionary praxis". To Paulo Freire, the term meant "action and reflection."

Alberta Global Education Project, based in Edmonton. While there were no specific discussions with professors at the University of Alberta, information on their various activities relating to Global Education will be considered.[3] The aim has been to analyze the understanding of the concept of "Global Education" between academic researchers at the University, the Alberta Global Education Project, and the teachers in schools.

1.3. OBJECTIVE OF THE THESIS

There has been a resurgence of the Global Education movement within and without the universities and schools. While Global Education has gone through a series of transitional changes, the basic concept has remained the same: interrelationship; international brotherhood and sisterhood; cooperation; just and sustainable development and "environmental well-being"; humanistic respect for traditions, and altruistic approach to a better world [Appendix I]. In this plethora of objectives, unless one translates them into techniques to achieve these laudable goals, they will remain abstract. And to arrive at some assessment of the efficacy of existing approaches, it is imperative that we begin by comparing conceptual understanding, personal and school philosophies, and methodologies of approach engaged by teachers in different schools. The focus of this study would be to attempt to answer such questions as: How have the educators, coordinators and teachers understood this concept? Do they see it as important? If so, what can they do to hasten the achievement of the stated goals of Global Education? Based on the comments offered by the participants, suggestions will be made to experiment with innovative approaches with particular reference to strategies to Global Education. The

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[3] Due to limitations of space, activities offered at the University of Calgary and/or the University of Lethbridge have not been included in this study.

underlying premise would be that to increase the efficacy of introducing Global Education in classrooms, one needs to be aware of (1)understanding the philosophy behind Global Education, and (2)how this relates to the practice as seen in the work of teachers and others in the school system. To succeed with the implementation of Global Education, those involved at all levels including principals, school supervisors, teachers, and university professors must agree on some common approaches and cooperate with each other closely in order to achieve the stated goals.

The researcher personally conducted discussions[4] with the participants keeping the following objectives in mind:

(i)Comparing the stated aims and objectives, as understood and accepted by the school, to strategies of implementation used by the school. (ii)Comparing the understanding of the concept of Global Education from the three sources: (a)academic literature (b)sample schools teaching Global Education, and (c)Alberta Global Education Project (AGEP).

1.4. DELIMITATIONS AND LIMITATIONS

Delimitations: Since the study was confined to a few schools and a few teachers, it might not be fully representative of what is taking place across schools in Alberta in the field of Global Education. Hence, this study may be considered as a pilot project which can lead to a more detailed research involving a larger sample of schools and teachers. Secondly, since only a few teachers from the Public Schools were selected for this study, it would be appropriate, in order to get a clearer picture, to include practitioners from Separate School districts. Such a study would be possible following more widespread presence of practicing global educators within

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[4] Using conversational research method- to be elaborated in the section dealing with methodology.

classrooms. The opinions and philosophy, as obtained from the head of the institution, could be considered, in some cases, as perceptions rather than reality, while approaches to teaching within classrooms might not represent other teachers/schools involved in similar objectives.

Limitations: The use of questionnaires in this study might have restricted the collection of potentially diverse and informative results. The conversational research method might also contain some of the commonly acknowledged constraints such as the difficulties involved in comparing subjective, qualitative, and personal views, and questions of validity of different sources of information.

1.5. ORGANIZATION OF THE THESIS

The first chapter includes some introductory remarks, the objectives of the study, and an overview of the thesis. The second chapter deals with the theoretical concepts, followed by a discussion on the research methodology. Chapter Three takes a brief look at the historical development of the Global Education movement in the United States, Canada, and other countries. It explores the relationship between Global Education and Peace Education and reviews the various understandings and recent interpretations of Global Education. Chapter Four includes a brief description of the Alberta Global Education Project (AGEP), the aims and objectives of the Project, and its activities and influence on the Global Education movement within Alberta. It also looks at related programs/projects offered or conducted at the University of Alberta. Chapter Five reports on the findings from the four sample schools. Chapter Six presents an analysis of the results and includes a synthesized account of the findings. Before arriving at conclusive remarks, this chapter attempts to examine the roles played by the staff of universities, AGEP, and the schools in the implementation of Global Education.

CHAPTER 2: CONCEPTUAL FRAMEWORK AND RESEARCH METHODOLOGY

2.1.1. NEED FOR GREATER GLOBAL AWARENESS

One only needs to look at the local newspaper or watch the evening news on television in order to realize the enormous influence of global incidents on local concerns and debates. The issues are wide and sometimes overwhelming to the "average" individual. Yet, global changes are so immediate and imminent that they increasingly affect the so-called unconcerned individual. The Chernobyl disaster; the fall of the Berlin Wall; the collapse of the U.S.S.R.; the Tiannemen Square massacre in China; the violence in South Africa; the Rodney King episode; the environmental concern at the Rio de Janeiro Earth Summit '92; the Gulf War; and the resumption of sale of arms by the industrialized countries to the juntas, dictators, and repressive regimes in the developing countries are all just a minuscule representation of the innumerable examples of national and international malaise that threatens to intimidate even the most optimistic of all reconstruction-ists. In order to understand and solve these problems, one must also deal with the present state of inequality. This inequality within the global village must address problems of economic inequality and the damaging effects of conspicuous consumption by the industrialized countries. The lack of genuine 'interdependence' due to unequal power and the ensuing dominance of powerful industrialized nations over developing countries have to be recognized. Such concerns cannot and should not be overlooked in the quest for attainment of a new world order.

2.1.2. INEQUALITY WITHIN THE GLOBAL VILLAGE

While the U.S. has 5% of the world's population, it uses 25% of the world's energy, emits 22% of all CO_2 produced and accounts for 25% of the world's GNP. In contrast, India has 16% of the world's population, uses 3% of the world's energy,

emits 3% of all CO_2 produced and accounts for 1% of the world's GNP.[1] Industrialized countries have been responsible for 80 per cent of the carbon-dioxide emissions that are the principal agent of global warming.[2] The extravagant conspicuous consumption of the North has not only produced deprivation for many countries but encouraged the developing world to follow the paths of industrial development pursued by the North.

The disparity between the "haves" and "have nots" has created a conflict and "such global and national inequalities reflect the condition of structural violence... There is an estimated 1000 million people trapped in absolute poverty...[and] yet, amidst this vast desert of poverty, oases of elite groups lead privileged western-based life-styles."[3] Unless the question of world economic inequality is addressed, talking about environmental concerns alone would appear trivial to the poverty-stricken individual in a developing world. And this discord is not an insignificant matter. The economic disparity between the industrialized and the developing world has been described by Lewis as "an international obscenity which is not sustainable. The rich got the loans and the poor got the debt."[4] Today, with the latest U.N. study showing that the incomes in the industrialized world being 150 times larger than those of developing nations,[5] the industrialized countries of the North "having reaped the comforts- and the ecological costs- of industrialization... want the South to avoid their mistakes," while the developing nations of the South are "anxious to raise their populations out of poverty...and do not want to pay for environmental sins they did not commit."[6] Responding to such concerns, environmental advocates suggest sustainable development. Sustainable development, which is a key element in the program of aid agencies, would imply, "meeting the needs of the least advantaged in society, without causing further undue environmental damage."[7] As an increasing number

of countries have begun to raise issues of such concern, the role of United Nations in addressing such grievances has become extremely vital.

2.1.3. GLOBAL CONCERN FOR GLOBAL PROBLEMS

With the disparity between the rich and the poor countries having increased since the last U.N. summit in Sweden 20 years ago, repeated efforts by the United Nations to deal with such problems as sovereignty, poverty, development, literacy, and environment have continued. The urgency to do something more than mere talk seems imminent. "We don't have another 20 years. We are on a course that is leading to tragedy," implored Maurice Strong at the 12-day U.N. conference on Environment and Development- the Earth Summit that opened in Brazil on June 3, 1992. While the delegates from the North focused much of their efforts on attacking the developing countries for destroying the Amazon rain forests, the South retorted in disagreement and suggested that the North was in fact asking the developing nations to do what they say but not do what they do. As one observer noted, the "rich pious countries of the First World...developed in a mad rush of growth, fouling their rivers and felling their forests. But now they've got religion, and can't lecture the Third World enough."[8]

With more than 35,000 delegates from 178 countries including 120 heads of state and seven thousand media representatives converging on Brazil, the Earth Summit was embroiled in controversies, conflicts, economic and political squabbles. As a statement of protest and to drive the point home to the Earth Summit '92, the Global Forum, a simultaneously conducted conference attracted more than 20,000 activists. Ranging from Greenpeace to the Dalai Lama, celebrities and activists from all over the world gathered to denounce the perfunctory Earth Summit '92. Their discussions varied from international trade, global warming, nuclear

proliferation, and international aid. The Chair of the Summit, while recognizing that "not a single thing [had] changed," conceded that the "wasteful destructive lifestyles of the rich cannot be maintained at the cost of the lives and livelihoods of the poor, and of nature."[9] The conference created an added awareness among most nations for increasing attention to the worsening economic and environmental situation.

Besides these urgent concerns about environment and sustainable, equitable development, a number of other equally important issues belong to the realm of Global Education. Thus the recent struggle by indigenous peoples of Canada for native self-government rights emphasizes the issue of historical injustices that have continued to exist from the colonial times. Such injustices against aboriginal groups should be a concern for any global educator. The recent demonstrations during the recent 500 years since Columbus' arrival revives the debate of colonization of America.[10] Describing the effects of colonization Deiter-Buffalo comments that,"hundreds of tribes disappeared in the aftermath of 1492" and that the displacement, annihilation, and exclusion of the Indian peoples has continued even to this day.[11] With 633 known bands, 6% of Canada's Indian population of 1.5 million continue to struggle for political power and the right to native self government.[12] Such issues of aboriginal rights have increasingly become matters of utmost concern even in other countries including the United States, India, Australia, Philippines, and Brazil.

On the economic front, the North American Free Trade Agreement (NAFTA) has been another issue of concern to Canada, the United States, and Mexico. It is the first trade agreement in history that is known to affect the largest group of people under one single trade accord. Issues regarding who really benefits from NAFTA and its likely consequences for social justice and environmental destruction, especially in Mexico,

serve as most relevant topics for classroom discussion.

The recent political scene has also caused much disconcert among many nations. The current human injustices perpetrated in Yugoslavia, Sri Lanka, Czech and Slovakia, Israel, Pakistan, and the Occupied territories, to name just a few, become concerns that no global educator can ignore. On the recent volatile political scene one might cite the jeopardized Maastricht Treaty on European Union, not to mention the current turmoil in the Commonwealth of Independent States. The ongoing famine and refugee problem in Somalia, Sudan and other parts of war-torn Africa; the racist neo-Nazi attacks on refugees in Germany; the politics of food aid to Ethiopia; and the role of international debt in development are some of the other problems for inclusion in Global Education curriculum. Although news of such events appear in newspapers and on the television screen, critical understanding of their root causes are usually not fostered. Most importantly, they leave readers or viewers with a sense of despair and helplessness. On the other hand, effective Global Education would assist Canadians to not only see how these tragic conflicts arise, but also empower them to take action which can contribute, directly or indirectly, to building a more peaceful just and sustainable world.

2.1.4. DEALING WITH THE PROBLEMS-WHAT CAN BE DONE?

While normally, one would learn from the past, one might nevertheless agree with Thomas that "in periods of rapid social change such as ours, past solutions of problems do not guide us."[13] If we need to work out some solutions for the increasing problems, more global cooperation and international understanding would be necessary. To achieve such goals, the currently enormous inequality between the North and South which is described as "partnership" or "interdependence" will have to be corrected. The powerful North, especially the United States, with its military and economic strength cannot

continue to impose its hegemonic power over other nations and would need to reconsider its role in the "New World Order." As Gorbachev put it,"What is needed are changes in consciousness, in relations between people, between nations and in their attitudes toward nature... [T]he U.S. can neither remove itself from global problems, nor put its trust in the authority of its physical power."[14]

Despite the claim of having assumed a dominant position in the world, the "American administration, in its move toward taking the role of leadership of a new world order, has been stopped cold on the environmental front."[15] It appears that the "leadership" is exclusively emphatic on the political and economic superiority rather than concern for the global cause. The new world order could be defined as American interests at the cost of rest of the world- especially, the developing world. Dollars and sense, rather than respect for human rights, has prompted the only surviving superpower to resume its drive to become the "global cop".[16] As Johnston and Taylor observe, the "North:South division popularized by its portrayal in the Brandt Report, has been a man-made situation rather than an ironical twist of historical changes. There is no necessity whatsoever for this pattern to continue- it is entirely a human creation."[17] While the West prides itself in promoting democracy across the globe, one could agree with Johnston and Taylor that the West's "support for repressive regimes in the South...is [merely] an economic exploitative arrangement."[18] Toh describes the formation and objectives of the reputed Brandt Commission which was appointed to examine the relationship between the rich and the poor countries:

> [H]eaded by West Germany's Willy Brandt,[it] was formed by World Bank President [Robert] McNamara in 1977 to look into the problems of DC-UDC relations... The major proposals for reform advocated by the Commission are increased "development" aid, accommodation between OPEC and DCs, increased food aid, a new international financial institution with stronger UDC decision-

> making, an "international tax" on trade or arms shipments to help poorer UDCs, and reforms in the international monetary system.[19]

Despite the laudable nature of these goals, many of the objectives have mostly remained unrealized. The Commission had suggested the urgent need for "creating conditions leading to world economic recovery."[20] Accordingly, "the basic idea of the Report [was] that the time [had] come to accept the fact that the world has become an authentic community, in which a series of problems exist for which we are all responsible."[21] Besides emphasizing the need for "greater North-South and South-South cooperation" the Report had also recommended that "the IMF's conditionality...be made more appropriate to the situation of the borrower."[22] While some changes were instituted, the economic policies of the international monetary system have remained more or less the same. This can be attested in the reality of the current enormous interests paid on principal loans by the developing countries to the world financial institutions controlled by the West. The mismanagement of funds by the national elites in the developing countries has also been mostly ignored and even encouraged by some of the developed countries.

2.1.5. EDUCATION FOR GLOBAL CONSCIOUSNESS

Despite the gloomy information overload, today's students are rightfully concerned about tomorrow's world which their parents are preparing to leave behind for them. Fortunately, many adults are beginning to realize the damage inflicted upon mother earth and its inhabitants, and have become actively involved in trying to minimize such continuing destruction. Whether it is human rights, aboriginal concerns, racial tensions, discrimination, international debt, trade relations, or warring nations, the need to address these issues within the classroom has become imperative. It is pertinent to question whether the school plays an important role in raising

awareness among students and if so, how this is achieved. In order to allow the future citizens to learn from the past mistakes, they need to be made aware of the globality of issues that concern us. Educating the global citizen by achieving global consciousness would be the objective of Global Education. What are the necessary conditions for achieving the objectives of Global Education within the classroom? According to Pike and Selby,"to understand any global issue, it has to be viewed within a four-dimensional framework."[23] Firstly, the "spatial dimension" emphasizing on the notion of 'interdependence' implies that a global issue would have "an impact across many, if not all, parts of the world." Secondly, the "temporal dimension" suggests that a global issue will have to be "seen as a process with a past, present and future."[24] Thirdly, the "issues dimension" requires the recognition of the systemic nature of global issues which will have to be dealt from within a "systemic/holistic paradigm"[1] rather than a "mechanistic paradigm." Fourthly, the "human potential dimension" that should enable students to be exposed to aspects of other cultures in order to understand the world without the "narrow categories of their own way of looking at the world."[25]

While recognizing that Global Education should raise global awareness, critical to achieving the objectives is the presence of skillful, knowledgeable, and trained global educators within the classrooms.[26] If global issues need to be discussed and debated sincerely among students in schools, educators need to use the school as a venue for raising awareness. Can the school assume such an important responsibility, and what role does the school presently play in catering to these needs of the global community?

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[1] The systemic paradigm "views phenomena and events as dynamically interconnected." The mechanistic paradigm "divides knowledge into subjects or disciplines and into separate modes of perceiving and interpreting reality."

2.1.6. SCHOOL AS AN AGENT OF SOCIAL VALUES

Some theorists have consistently argued that education has historically played an important role in the maintenance of status quo within a society. Schools as agents of social values reinforce the dominant culture and values. As Mitchell and co-workers put it:

> Education, normally, has accepted without question societal and economic values, and has engaged in transmitting these values through the schools. In consequence, in capitalist societies, schools have patterned a system which mirrors economic competition even to its fine points.[27]

According to the structuralists, schools mould,define, and decide the degree of 'cultural reproduction' and cause the 'cultural deprivation' of our students based on their 'cultural capital'.[2] Accordingly,"success in the educational system is largely dictated by the extent to which individuals have absorbed the dominant culture"[28] and the purpose of the education system [as explained by Bourdieu] has been to "reproduce the culture of the dominant classes, thus helping to ensure their continued dominance."[29] While the influence of schools is recognized by some, it is argued that the dominant culture preferred status quo rather than change. To some, "school knowledge" is not neutral or objective 'experimental inquiry' but "seems to correspond to the interests of powerful groups in the society."[30]

Bowles and Gintis argued that "schools were inextricably linked to the industrial order." Since they reproduced the disparity that existed within society at large schools are therefore sites of legitimation for the needs of the unequal structural functions of society. This was the basis of their "correspondence principle." Schools, according to this theory, were "instruments of social reproduction of the labor

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[2] These terms are being used in their original sense as coined and defined by Bourdieu.

force."[31] But the theory ran into some disrepute due to its economic determinism. As Elshtain noted, in the theory, "politics is displaced onto economic concerns exclusively, and, paradoxically, depoliticized as a result."[32] This concern was addressed in the later approaches adopted by the neo-Marxists who gave schools a greater role in resistance and lesser importance to the exclusivity of economic constraints imputed upon schooling which made it an instrument of social reproduction.

Thus, to theorists like Giroux, the school became a "terrain of contestation rather than an ideology machine"[33] and transferred culture and values in order to "channel children into various social roles."[34] According to Giroux:

> Schools are not merely instructional sites but also sites where culture of the dominant society is learned where students experience the difference between those status and class distinctions that exist in the larger society... Schools must come to be seen and studied as both instructional and cultural sites."[35]

Can schools really serve as agents for purposive change? Do schools really have the freedom to act as venues to allow students develop awareness? Carnoy compared the process of 'schooling' to the process of 'colonization' and argued that schools were "<u>colonialistic</u> in that they attempt to impose economic and political relationships in the society <u>especially</u> on those children who gain least (or lose most) from those relationships."(emphases original)[36] Some theorists (classical or traditional Marxists) have argued that since schools perpetuate inequality, drastic changes cannot emanate from within the educational structure. The idea of the base/superstructure increasingly becomes very simplistic in that the model suggests a very deterministically based suggestion ascribing economic base the power of rigidity over the superstructure. The 'ideological and repressive state

apparatuses'[3] become structures dependent upon the economic base. Subscribing to this school of thought Carnoy, at least in his earlier works, insisted that "schools demand the most passive response" from students.[37]

Are schools passive or active agencies for promoting the dominant culture? Schools have been thought of as agencies for three main "functions" namely, (a)to assist in the process of capital accumulation, i.e., providing conditions to maintaining an unequally responsive economy (b)to serve as agencies for legitimation, i.e., providing legitimacy to social groups and idealogies, and (c)to serve as agencies for production, i.e., providing technical and administrative knowledge or skills to a labor force.[38]

While looking at the schools, it is necessary to also look at the way knowledge is involved in the process of control. Knowledge is not neutral or objective; it is a "social construction embodying particular interests and assumptions... And knowledge links to the issue of power..."[39] Since the issue of power relates to the aspect of control, knowledge that is authorized by people in power becomes a powerful tool to institute and maintain control. Hegemonic control leads to domination precluding individual and social emancipation. And to realize that "education is also a political act" and hence "no pedagogy [being] neutral"[40] the process of education becomes a more potentially powerful but nevertheless a dangerous tool within classrooms. Thus, textbooks and curriculum control become contentious issues among groups of people vying to gain access and control within schools. Alberta's curriculum has recently come under increasing scrutiny and fire for being racist and biased. The "European-centred curriculum" has been blamed for much of the "schoolyard racism" and is accused of having manipulated history with false notions.[41] The variation in the curriculum

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[3] Terms as used by Althusser.

formulation in general is extreme and as Hooghoff comments:

> [A]n analysis has shown that quality and pedagogical concept of the teaching material vary widely. Often the material offers an excess of affective goals, bristles with value judgements, gives little sound information, and in many cases has been written by what I call "curriculum evangelists" (emphasis, original).[42]

The curricula have become more and more prepackaged end-products of consumption oriented society rather than more flexible and truly educational. The attention to standardize, computerize, depersonalize, and mechanize curricula has inclined to become dispenser-style products only to be applied and self-evaluated for efficiency. As Beyer explains:

> The tendency toward commodification-the translation of ideas and meanings into objects to be bought and sold-can be seen as responding to the emphasis on production, salesmanship, and consumerism that typifies contemporary society... Packaging curriculum materials in this way reaffirms our culture's emphasis on production and marketing...[43]

Such a curriculum would focus on mere training rather than education and, in order to encourage critical thinking and to analyze global issues, 'decommodification' of curricula would be necessary. Textbooks (curriculums) establish the "material conditions for teaching and learning in classrooms...[and] often define what is elite and legitimate culture to pass on."(sic)[44] As Apple argues, with textbooks becoming 'systems managed' with more and more testing and competency measures, "the economic and ideological pressures on texts are very intense." While the knowledge part of textbooks have been "liberalized" the teacher's freedom to define and decide the end products of learning gets reduced. The increasing workload of a teacher in delegating and conducting mundane activities of requirements to being accountable to the bureaucratic

system (testing and measurement)[4] ensures that the teacher will not have time to become creative.[45] In order to instill critical thinking toward achieving global consciousness among students the teachers must have more freedom and less restrictions on participating in curriculum design and the teaching-learning process itself.

What do we see of the teachers who work in the schools and follow the defined curriculum? Can they be perceived as passive and obedient workers involved in satisfying the work delegated to them or as resistant intellectuals questioning the philosophy behind the actions? On a preliminary note, it is beyond doubt that one cannot place them in either of these categories. The structures created for them by society demands lesser and lesser role of the teacher in attempting to question authority. The increasing 'intensification'[5] representing escalating workload of teachers by progressively decreasing the amount of time available to reflect and grow professionally and augmenting trivial and mundane activities (testing, lesson planning, reporting) has only demoralized the teaching profession. Along with more dehumanizing technocratic approaches to teaching (based on result-oriented, accountability-weighted, focusing on training rather than educating) compounded by lack of professional development, the morale of the teacher has only suffered beyond measure. With the emphasis on "reductive accountability systems" in place, teachers face burn-out and even impassivity toward what they do.[46] In a situation such as this, it would be difficult to expect teachers to function efficiently. As one teacher put it,"I just want to get this [class preparation and homework correction] done. I don't have time to be creative or imaginative."[47] In order for students to question the present

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[4] 'Intensification', as Apple calls it.

[5] A term used by Apple.

issues of local and global concerns, the teacher must be given the time and freedom for more thought-provoking activities.

Reflecting on the 'teacher burn-out' a teacher from Camrose described the frustration and dismay that she and her colleagues faced in the present day situation in schools:

> As a teacher, I find it very frustrating with the mixed messages we receive and I certainly agree we need to get back to the basics... All social ills are being put in the schools; from sex education, the morals, the values, to you name it- family problems, it's all on the schools. We get the issues, we're supposed to deal with them plus teach the basics, and then when they come out of the schools, they still have the same issues. They look at the schools and say, 'you didn't do your job.'... People need to decide then [as to] what it is they want us [teachers] to do ...We cannot do everything that's being asked of us. It's too much...[48]

This shows the despair and confusion that thrives among today's teachers. Part of the problem may lie with the teachers themselves and it is necessary to reconsider as to how teachers can evolve and cope with the changing needs of the school as a miniature society. Some educationists believe that teachers do have more control over what they do within classrooms. These theorists suggest that the resistance by the informed intellectual within school can give rise to the "democratization of schooling" where "teachers build alliances with other teachers, and not simply union alliances."[49] Thus, a teacher inclined upon dealing with global concerns may want to interlink with other teachers with similar interests and objectives. Such alliances may also go beyond the school by networking with projects, clubs, governmental and non-governmental groups and organizations.

Returning to the role of the school, we ask ourselves- can schools effect or initiate change? If teachers have to take more initiative in implementing Global Education within schools we need to ask ourselves whether schools do have the freedom to allow teachers function as critical thinkers. How

much freedom do schools have and can we take a deterministic view of schools? The idea that schools and curricula are agents of economic reproduction is very simplistic and reductionist.[50] The neo-Marxist argument that schools do have the potential to initiate and influence a change within the society may be more plausible and provides for an optimistic possibility. Recent works of some theorists like Carnoy show a change from the traditional Marxist approach to a neo-Marxist paradigm. Similarly, Apple and Giroux refuse to be bound by the rigidity ascribed to schools by some of the early traditionalists. While recognizing the importance of economic and political influence and control over causes of inequalities, Apple believes in the role of the school in attempting societal changes.[51] While the school does follow major changes as decided by the society at large, there still exists a power struggle within the schools since schools are not merely passive and tacit agents of transmission for the dominant culture.[52] Ideological hegemony cannot be dismissed of as an inflexible arm of dominant culture imposed upon totally passive oppressors in an impotent schooling system. As Freire, the Brazilian educator-theorist argues, "ideology is a very concrete thing" and that the starting point of struggle would and should be resistance. We cannot deny the existence of the possibility of resistance because refusing to acknowledge this would suggest that we believe the reproduction of the dominant ideology and "we end up by lapsing into a voluntarist or intellectualist position."[53]

If educators are to understand school's role in maintaining and perpetuating inequality, it is necessary for them to realize the importance of developing a language of learning relationships in order to "recognize how the dominant school culture is implicated in hegemonic practices that often silence subordinate groups of students as well as deskill and disempower those who teach them."[54] Despite the dismal diagnosis of the role of the school, it is imperative to add

that we cannot simply satisfy ourselves by criticizing the schools since "by criticizing traditional schools, what we have to criticize is the capitalist system that shaped these schools."[55]

The most promising aspect of critical theory dwells in the belief that resistance to established hegemonic structural forces is possible and necessary for liberation, emancipation, and amelioration. When talking about rights of indigenous peoples or human rights around the globe one cannot merely explain away such incongruities to structural inequalities or even to lapses in the way change has occurred throughout history. Thus, educators like Aronowitz and Giroux have believed in the possibility of resistance and recognize the importance of agency while not denying the role of structure.[56] And to this aspect does Giroux require educators to seriously consider before embarking on an emancipatory education. Freire has bridged the relationship between agency and structure. In Freire, "we find the dialectician of contradiction and emancipation." Thus, while pointing to "constraints", Freire also directs one the "forms of resistance that raise the possibility for social struggle."[57]

While the debate on structure and agency has prevailed for a long time, not unlike the nurture and nature debate, the dialectics will continue on. Structure and agency are "two main determinants of social outcomes that are recognized in sociology, but whose relative importance is much debated..."[58] Theorists from the structuralism, functionalism, and Althusserian Marxism attribute importance to structure, and thus, excepting a revolutionary structural change, reduce the role of agency to a minimum. Theorists from phenomenological and ethnomethodological perspectives attribute importance to the role of individual agents, and thus making capacity to change by humans plausible. A complementarity of the two processes, that is, "structural

influences on human action and individual agency capable of changing social structure... thus recognizing the importance of both structural determinacy and individual agency" seems a reasonable approach.[59] In having taken such approach, this study has borrowed heavily from the critical school of thinking. The next section will briefly deal with some relevant concepts of critical theory.

2.1.7. CRITICAL THINKING AND EMANCIPATORY PEDAGOGY

In order to become a 'global citizen' with a global perspective, one must be willing to analyze, understand, and accept the need for social justice. This might not only involve understanding the world around us but may entail changes from within. Critical pedagogy provides the possibility of change from within. It provides the global teacher as an agent of change, to hope for a better world. In reducing helplessness and pessimism, critical theory gives the individual freedom to use past personal experiences in understanding the historical changes to work toward positive goals. Whether it is peace or human rights, the global teacher can inspire the students to be empowered. The teacher, armed with knowledge and experience, shares it with that of the students, to achieve empowerment. Giroux and Freire belong to this school of thought. MaClaren, in commenting on Giroux's work states that:

> What Giroux has accomplished, both politically and pedagogically, has been to unmask the structured inequality of competing self-interests within a social order." By making "experience relevant to students... [and by] making it <u>problematic and critical</u>" the educator may awaken the desire in students to explore hidden meanings and commonly accepted assumptions. As Giroux argues, power and knowledge cannot be seen as objective and no education is neutral.(emphasis in original)[60]

The teacher may, for example, deal with the role of powerful transnational corporations in the developing nations. By doing

this, the teacher allows the students to explore self-contradicting general assumptions that hide beneath the masks of seemingly innocuous economic relationships. Thus, a teacher may either choose to remain an "accommodating or hegemonic intellectual" engaged in 'instrumental practice' or a "transformative intellectual" involved in 'empowering practice'.[61] "Liberating education consists in acts of cognition, not transferrals of information."[62] Empowering the individual leads to the possibility of emancipation. And in the pedagogy of emancipation, there is no absolute truth and the search for answers would be based on 'situational' and 'relational' making; contextual, ever-evolving, and changing. "A pedagogy of liberation has no final answers. It is always in the making."[63]

Educators like Freire have combined the new sociology of education (phenomenology) and liberation theology to produce a "critical theory of pedagogical struggle."[64] To Freire, "democracy points to a dual struggle" of "pedagogical empowerment" (fighting <u>against</u> oppression outside of schools) and "pedagogical transformation" (fighting <u>for</u> democracy outside of schools).[65] Education should be the "practice of freedom" and not "practice of domination."[66] This can be possible only by authentic reflection or 'praxis'. Keeping this perspective in mind, a sincere global teacher would engage in a democratic dialogue with students in order to allow them raise concerns that deal not only with the immediate surrounding but events on the other side of the world.

And finally, in relation to implementation, how does one relate theory to practice? As a part of the departure from the traditional Marxists, humanists have refuted the classical notion of the relationship between theory and practice. As Giroux explains:

> Instead of developing theories of practice... Marxist intellectuals developed theories for

> practice or technical instruments for change that ignored the necessity for a dialectical reflection on the everyday dynamics and problems of the oppressed within the context of radical social transformation.[67]

Freire agrees with the Italian sociologist Antonio Gramsci's concept of 'organic intellectuals.' And thus, to Freire, "there is no theoretic context if it is not in a dialectical unity with the concrete context." With the view that theory being anticipatory in nature, he argues for "a certain distance between theory and practice rather than collapsing theory into practice."[68] And if critical thinking results in an individual who has achieved awareness, that person would be able to transform into an altruistic, humanitarian global citizen.

How can schools become venues for such exciting changes? Schools should act as "public spheres" where counterhegemonic pedagogies thrive to achieve "pedagogical empowerment" and "pedagogical transformation"; to explore the relationship between knowledge and awareness because, knowledge results in power, which in turn results in control. This control can either ensue in domination or awareness respectively; the former is the abuse of power while the latter is a result of individual and social emancipation, consequential product of awareness. The world citizen would have developed a 'global consciousness' borne out of 'global perspective'. In Hanvey's words,"Education for a global perspective is that learning which enhances the individual's ability to understand his or her condition in the community and the world and improves the ability to make effective judgements."[69] To realize that schools can help in creating global citizens is not only promising but an optimistic prognosis.

2.2.1. RESEARCH METHODOLOGY IN THIS STUDY

The Approach: The emphasis has been on the situational interpretative approach. While the 'orientation' begins with

the phenomenological approach, the analytical part is derived from the components that developed from the Frankfurt School of critical theory. In differentiating approaches, the basic classification of the three different orientations has been borrowed from Aoki's approach to curriculum inquiry,[70] which in turn is based on work done by Habermas. While adopting some form of situational contextual orientation, the study does not place emphasis on hermeneutics,[6] thus excluding detailed interpretation of words, phrases, usage, and their meanings. Since the conversation method emphasizes the serious need for situational interpretative approach, most of the analytical work remains embedded in the critical theory approach. The root activity in the situational interpretative orientation is 'communication' (relating man to social world) and involves clarifying motives, common meanings and authentic experiences. Situational interpretative orientation entails understanding situational knowledge.[71]

In the critical orientation, the root activity is 'reflection' (relating man to self and social world) and involves understanding normative knowledge. The interest here is in "improving human condition by rendering transparent tacit assumptions and hidden assumptions and by initiating a process of transformation designed to liberate man."[72] Yet, the relationship between these two orientations is intricately linked, defying defined labels of classification.

While "culture is the representation of lived experiences" it has been analyzed as both "lived experience and as commodity."[73] The study of culture "as it is produced in ongoing interaction and as a terrain in which class, gender, and racial meanings and antagonisms lived out"[74] has become more acceptable and meaningful to many phenomenologists, and hence preferred over the approach of

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[6] The theory and method of interpreting meaningful human action.

studying culture as a commodity. Nevertheless, both these approaches cannot be separated and remain, to certain extent, linked to each other. While lived experiences are enlightening to an ethnographer, the importance of the artifacts produced in a society would also be equally relevant and vital to a researcher. Unequal social structures subsume within them the dialectical "tensions and contradictions"[7] that tend to make the system less susceptible to a reductionist's view and more dynamic and subject to a reformist's change. The latter is more optimistic and promising. Thus, informal observation was chosen recognizing the necessity to address ongoing problems that have relevant meanings. Whether a teacher focuses on problems pertaining to environment, disarmament, economic trade relationships or also addresses inherent structural violence from racial tension, class inequality, or gender discrimination will depend upon the teacher's background and experiences. To understand the day-to-day problems of a teacher, some of which being unique to each individual, requires more than an observation of the classroom teaching. This would involve exploring the degree of compatibility between personal philosophy of the teacher and the philosophy of the school. Rather than subject the classroom to scrutiny as an object of or just one variable in an investigation, this study has adopted observing various related classroom activities in a non-obtrusive manner. Such activities have ranged from excursions to collating information about the school from handbooks, magazines, video documentaries, pamphlets, and even the local media. In attempting to understand the interaction within the micro-cosmic world of classroom, an attempt has been made to look at the various activities within the school. These included school activities such as community celebration, school assembly, and thematic collage exhibits/collections.

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[7] Borrowing the usage from Apple & Weis.

The role of the teachers became more clear by talking about professional development and conferences hosted by the Alberta Global Education Project. The role of the Project was understood by discussing it with the Director, reading official evaluations, and researching the actual formation of the Project. By not confining to merely what happens within the classroom but also observing the overall functioning of the school (extra-curricular activities, management-teacher relationship, teacher-student relationship, staff morale, etc.) the objective was to get a relatively more holistic picture. All these forces influence the learning process. To isolate Global Education as a piece-meal approach undertaken within the class during prescribed hours by a social studies teacher does not provide a clear picture. And besides, Global Education is not a subject. While time and other constraints prevented an exhaustive and holistic study, such an objective has remained obvious throughout this study.

Recently, the need to increase ethnographic studies has been recognized by researchers especially in the field of humanities. The trend toward quantification and the "scientific method" has had a detrimental effect on research techniques. As Johnson argues:

> Education tends toward positivism as a method of scientific legitimacy for itself and as a consequence professional education clings to a system of research which emphasizes weighing, measuring and quantification.[75]

In order to understand experiences that cannot be quantified and to recognize the meanings attached to such experiences requires a phenomenological approach. The emphasis is on communication between individuals. As Aoki explains this:

> [P]eople are continuously interpreting the events that they experience, and these interpretations differ from person to person. A researcher oriented towards situational interpretative research must keep two significant features in mind: (1) people give personal meanings to each situations experienced, and (2) people interpret the same

> event in different ways... [T]he activity of concern for those in the situational interpretative framework is communication between man and man.[76]

As Carson observes,"the language of research and the language of practice differ," and the hermeneutic inquiry "begins with an attempt to understand the question itself."[77]

In an interview method, the interaction between the interviewee and the interviewed is of unequal relationship; the researcher asking specific questions and the respondent attempting to answer them. The interviewer elicits information and gathers data for generalizations. The direction of the interview is mainly controlled by the interviewee rather than the interviewed. Usually, in the interview method, there is less emphasis on dialogue and thus the interviewee and the interviewed discuss or air their views less candidly. In the conversation method, the question and answer session turns into a dialogue of sharing ideas, sometimes even going beyond the immediate subject at hand. This not only makes the participant more at ease but opens communication channels to encourage expressions of sincere feelings and opinions rather than provide tailor-made responses to barren questions. In a conversation, both individuals share the commonality of exchanging information pertaining to a common theme in life. In short, "conversation is a moral discourse among colleagues who are members of the community."[78] In a conversation, there is "openness and indeterminacy...[and] participants do not ordinarily ask for proof of assertions."[79] While in an interview the labels "researcher" and the "practitioner" remain distinct between the interviewer and the interviewed, the conversation method, while not eliminating these differences completely, bases itself on a "cooperative investigation" mode of equal participation with common goals.[80] In short, conversation research:

> makes possible a deeper understanding of the reality of our situations as educators...[and] go beyond mere explanation to demonstrate that our

> assumptions that we may exert total control over the educational process is illusory. By appropriating this understanding to our lives as educators we learn humility and reveal afresh some old insights. We see that beyond the policy statements and directives of curricula there lurks a more basic meaning of teaching as a deeply moral human activity.[81]

2.2.2. CONVERSATION

Conversation was conducted with fifteen individuals from four schools- 1 elementary, 1 elementary-junior high, 2 senior high composite schools from within the Edmonton Public Schools. Participants included principals (2), vice-principal (1), social studies teachers (2), technical education instructor (1), librarian (1), fine arts instructor (1), automotive instructor (1), curriculum coordinator (1), custodian (1), and Project Director (1). Three professors and a graduate student were also engaged in a panel discussion that dealt with the preliminary findings on visits to the schools.

Initial discussions were held with the heads of the institutions. In some cases, the Assistant Principal/social studies teacher was consulted. While teachers dealing with social studies were closely involved with the idea of Global Education, teachers in the vocational area were aware of the need to adopt a global perspective in their subjects. In the few observations of some vocational training courses, the topics being studied did not seem to provide for the opportunity to take a global approach.

Though the conversations were conducted in an informal manner, microcassette recordings of the discussions were also done. These tapes were used to complement observational points recorded on pieces of paper. As the conversation, unlike interview, does not depend on the researcher asking questions, the topic of relevance at times got side-tracked. An outline of topics that were to be included in the conversations was

prepared before the actual interactions. While the overall structure of these topics remained similar, some of the anticipated subjects for discussion remained untouched. Some items that were originally included in the discussions (Global Education in relation to nationalism and internationalism, academic and vocational training, recent proposals to curriculum changes, the debate on the quality of Canadian education in comparison with other countries, etc.), became too unwieldy and hence appear only in the conversation recordings and not in the final analysis and report. Except in cases where specific references have been omitted to maintain confidentiality, all conversations have remained unedited and original. Following the conversations, the transcribed hardcopy of the discussions were returned to the respective participants for their comments and verification.

Some participants were involved in more than one conversation over a period of two months. One participant cut short the conversation and later, during the following week, accompanied the researcher around the School for over five hours, thus allowing the researcher to observe the various activities in the school. Conversations were conducted in offices, cafeterias, studios, gymnasia, classrooms, and staff rooms. Four participants who had initially agreed to participate could not do so due to a number of problems (family, vacation, tour, conference, etc.).

Though suggested by one social studies teacher to include students in the discussions, keeping the intent as described in the proposal, this was not done. In fact, some conversations were repeated to confirm preliminary discussions. To understand whether each participant was well understood, informal post-discussions with some teachers were conducted. These discussions did not include teachers from vocational and fine arts area. A graduate student and three professors (one professor from the University of Alberta, two visiting professors- one from the United States and the other

from the Philippines) were involved in one 90-minute panel discussion at the Faculty of Education, University of Alberta, and the conversation was recorded.

The Director of the Alberta Global Education Project was involved in a separate conversation. Following the school conversations, a short post-discussion was held with the Director and his staff.

2.2.3. INFORMAL OBSERVATION

Classrooms of teachers were casually observed. This was done by unobtrusive non-participant observation. Observations of different classroom activities were done over a period of forty five days and included general school activities ranging from activities in the drama class to the biology laboratory. Community gatherings, buffet, school assembly, and a school trip were some of the various activities that were included in the observations. While most of these observations provided a general idea of how the school worked, Global Education and global perspectives were obvious mainly in the social studies and biology classes. The school trip, conducted during a social studies class, was directly linked to global concerns. At the elementary level, observations of displayed art work, poems, stories, etc., showed a concern for issues relating to human rights, peace, and the environment.

2.2.4. QUESTIONNAIRE

Following the initial conversation, questionnaires were given to five of the participants (principals of schools and the AGEP Director) and were collected at a later date.[8] The questionnaires were included for comparative analysis, and contained fifteen questions/statements pertaining to definition, aims, and implementation of Global Education in

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[8] In keeping with the original proposal, teachers were not administered any questionnaires.

schools. Due to the nature of the topic, there were no objective (true/false, agree/disagree) type items.

The questionnaires were designed for the heads of the institutions. To keep the study manageable, questionnaires were not administered to teachers. Some of the more important and relevant items from the questionnaire were included in the conversations with the individual teachers.

A modified questionnaire with minor changes, was administered to the Director of the Alberta Global Education Project. The items designed for school principals were excluded.

It must be mentioned here that, despite repeated efforts, only three of the individuals completed and returned the questionnaires. One in fact complained that the questionnaire was "long, vague, and difficult to complete." Thus, the questionnaires were used for synthesis rather than for comparative analysis.

Following the completion of conversation, the administration of the questionnaire, and observation of classrooms, the data/information was collated for analysis with the focus on the method of translation of theory into practice, i.e., congruence between stated goals and practice.

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CHAPTER 3: THE DEVELOPMENT OF GLOBAL EDUCATION

3.1. HISTORICAL BACKGROUND

Compared with the introduction of most other well known educational projects, Global Education has been very recent and is said to be about twenty five years old.[1] Despite this, Global Education in the U.S.A. is yet in the process of addressing concerns of global magnitude among school students. Global Education has spawned innumerable articles and provided us with surprisingly vast amount of relevant literature. This rapid growth of literature has convinced some educators the need and appropriateness of Global Education among academicians and practicing teachers.

In Canada, the Federal Government's role in financing programs and projects became the initial stages to Global Education in schools. In 1987 then Minister for External Relations and International Development Monique Landry tabled the Government's Strategy for Canadian Official Development Assistance in the publication titled Sharing Our Future. On the projected involvement of CIDA (Canadian International Development Agency) in development assistance in education, the document states:

> The Government intends to increase spending on public development information and education to 1 per cent of ODA [Official Development Assistance]. Such resources will be used for...continuing the co-funding of development education initiatives of more than 150 Canadian NGOs and NGIs...[2]

In relation to CIDA's specific interests in global issues, the document in elaborating how this would be achieved describes as follows:

> CIDA, in cooperation with provincial education authorities, will encourage the integration of global development issues into existing curriculum guidelines. Efforts will also be made to support the in-service and pre-service professional development of teachers, to assist them in teaching global issues. There are 300,000 teachers and four

> million students in the Canadian education system. By encouraging the full participation of the formal educational sector, in conformity with provincial jurisdiction over education, CIDA can help to sensitize young Canadians to global challenges. This initiative will complement the development education work already being undertaken by many Canadian NGOs working with school programs.[3]

Of the number of initiatives planned by CIDA, one proposal in this document aims at initiating, maintaining and reinforcing special Centres through partial financing within Canada. Elaborating this, the document describes:

> CIDA finances 29 learner Centres across Canada. Consultations will be held with them to assess their potential for taking on responsibilities related to distributing films, publications and educational material, extending the reach of CIDA's Speakers Bureau, and involving students and other resource people from the Third World in community development education. Some of these centres may eventually serve as regional points of contact between CIDA and the Canadian public.[4]

Coordinating with school boards and teachers' associations in provinces across Canada, CIDA initiated financing for establishing Global Education Projects. The Projects then linked up with schools and universities to promote global consciousness among students.[1]

3.2. GLOBAL EDUCATION AND PEACE EDUCATION

Peace Education has had a long history of thought and practice and "political or secular movements of peace, first visualized as 'disarmament movements' are only 160 years old."[5] Peace Education has come a long way from being understood merely as an attempt to analyze and prevent war or even simply create "an awareness of the issues of disarmament and antimilitarism."[6] Variations in the meaning of the concept

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[1] Chapter Four deals briefly with these Projects. The Alberta Global Education Project is discussed in greater detail.

of Peace Education have been promulgated by anti-war groups, political activists, World Federalists, churches (Brethren, Friends, and Mennonites), and more recently by the activist Greenpeace movement, that has linked environmental concerns with peace and disarmament.[7]

While the term 'peace' has been explained in many ways, one could accept the simplest of meanings, namely, "peace of mind at the 'personal level'" (the intrapersonal level of peace) and peace at the interpersonal level that aims at "non-violence, non-hurting, or non-injury (ahimsa in the Gandhian tradition)" in order to coexist harmoniously and without conflict or misunderstanding.[8] The 'negative' definition of peace (absence of war) has recently come under increasing criticism since this emphasizes the negative aspect of something undesirable focusing on eliminating a threat that exists.[2] Instead, the 'positive' definition of peace (attaining justice in terms of 'realization of values', a term borrowed from Galtung) which stresses the building up of justice, has become more acceptable. The emphasis has been changed from 'pacification research' and abolition of war to 'responsible' approach to achieving justice.[9] Yet, Eckhardt notes that these theorists who had criticized the 'negative' definition "also failed to notice that abolishing injustice or violence in general was no less 'negative' than abolishing war," and suggests the change of definition of 'peace' from the negative **absence** of war to the positive **abolition** of war.[10]

While recent distinctions between Global Education and Peace Education have caused debates, the latter, as an identified field of interest has been recognized as a more clearly defined area of study. Some still consider Peace Education as "having its subject matter issues related to

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[2] Galtung's use of the term "negative" peace as opposed to "positive" peace that aims to achieve global justice.

disarmament, anti-nuclear, anti-war consciousness raising, non-violent conflict resolution etc.," while Global Education being more generally "creating awareness of global issues and global problems."[11] In any case, by reminding ourselves not to put rigid definitions to social realities, we may proceed to trace relationship between these two "labels" that help us understand global issues.

Global Education emphasizes the interconnectedness that exists between nation states.[3] Positive Peace Education that encompasses the belief of achieving global justice (in the form of universal human rights, environmental considerations, economic equality, prevention of war, education for development, etc.) directly links in with the objectives of Global Education. To Carson and Brouwer, the image of positive peace:

> means justice from the personal level to the international level, cooperation at home, in economics and in the third world and ecological stewardship so that humanity may live in peace.[12]

Approximately, 8 million and 45 million people perished in the First and Second World Wars respectively.[13] Millions around the world have continued to die in ethnic, racial, political, economic, and sometimes for the most trivial of all reasons. While some predictions estimate the potential Third World War casualties of a nuclear conflict at 300 million to 500 million deaths,[14] much has changed in the past two years, reducing the threat of a nuclear warfare. Yet, the prospect of peace appears to be as elusive as ever.

Canada, the self-proclaimed leader of peace and development among the industrialized nations, is heading toward bankruptcy due to misinformed financial priorities. The

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[3] It is important to remind ourselves that the term "Global Education" itself has been coopted by powerful transnational corporations and North governments to express a narrow economistic paradigm.

most recent has been the proposed $4.3-billion purchase of 50 British-built helicopters to refurbish the aging aircraft fleet.[15] During the post-cold war era, when most countries including the U.S. are cutting back on defence spending, Canada seems to have embarked on a military spending that is supposedly sprucing up its obsolete military forces. As Leclerc rightly puts it:

> This $4.3-billion project has much more to do with our small military-industrial complex than with real territorial security needs. Even pilots don't ask for that much. Lives won't be saved with helicopters that will be ready in five or 10 years... If Canada doesn't show by example by reducing its military spending and devoting more funds to cleaning up the environment, to education, health and international co-operation, what country will?[16]

With the attenuation of East-West tension, the North-South conflict has emerged to become the subject of more recent debate on the world scene. And yet, while Canada is supposed to be setting a precedent for other nations in reducing the conflict, its recent priorities in deciding allocation of the defence budget has proven otherwise. The decision to spend more of the taxpayers' dollars on imagined threats seems to prove the need that our priorities need to change dramatically. As Ovenden, accounting for a report by the Citizen's Inquiry into peace and security, comments that "Poverty, social turmoil and environmental collapse pose greater dangers to global and Canadian stability than military aggression..."[17] With the demand for lesser emphasis on militarization and defence spending, the Citizen's Inquiry called for a greater focus on "food, shelter, health care, human rights, education and sustainable development at home and abroad."[18]

Yet, while the industrialized world and, increasingly the developing world arms exporters, have continued unabatedly to sell arms to the developing world, the North has cornered

itself into a schizophrenic frenzy of confusion about whether "to sell or not to sell?" For example, despite warnings from the U.S., Russia has entered into an agreement with India on a $300-million contract to sell rocket engines facing potential penalties from the western states. The irony is that the U.S. has claimed attempts to restrict "spread of missile technology, particularly to the developing world."[19] Thus, the arms embargo would mainly be aimed at the developing countries while the industrialized nations continue producing arms to share among themselves in order to ward of imagined threats from the militarily weaker developing countries. The double standards of the U.S. embargo has provided reasons to many of the developing countries in encouraging themselves to continue building up of nuclear and conventional weapons against the threat of arms build-up by the imperial powers that prescribe a peaceful new world order. What can we, as educators, do? One is reminded of Harris's statement that,"since wars begin in the minds of men, it is in the minds of men that defences of peace must be constructed."[20] Thus, it is the minds of humans that we need to change. As Toh and Floresca-Cawagas, suggest:

> a more peace-oriented consciousness, encouraged through cooperative education and training in nonviolent conflict resolution skills, is a vital starting point towards building a long-term peaceful society.[21]

Toh and Floresca-Cawagas propose a "peace-centered curriculum" that should raise the awareness of the underprivileged and in order to allow them to realize the social injustice that exists. This will help to awaken the oppressed after generations of deprivation that has resulted in "apathy and hopelessness" among the poor.[22] Awareness of the social conditions should lead to action to change the situation. Interpersonal peace would be easier if the individual has achieved peace of mind at the personal level (intrapersonal level of peace). With the individual's condition being

changed for the better, attaining justice (positive aspect of peace) would be possible. But unless the question of economic disparity is addressed, amelioration of the suffering cannot be solved. With inequalities in existence, addressing problems of social justice becomes difficult. Problems such as these can be dealt with by assuming control and power over one's own life. This is done by increasing self-awareness and developing critical thinking through education. Thus, the role of education in the attainment of peace becomes important. The approach here has been based on Freire's method of dialogue and the objective is to develop "critical and democratic thinking" through "peaceful dialogue".[23] This involves critical thinking and critical action, i.e., action and praxis (reflective thinking followed by appropriate action). In a classroom situation, such a peaceful dialogue would occur without imposition of the teacher's dogmatic beliefs that must not only achieve critical understanding but also result in nonviolent resolution to "humanize [the individual's] social, cultural, and political environments."[24] One needs to explore whether the current curriculums include causes of structural violence in clear overt terms for students. The teacher should be encouraged to base the teaching materials on value concepts relating to peace and global envisionment. Concepts such as stewardship-"fundamental value to be developed as a response to ecological crisis", citizenship- of the global village to develop "global responsibility", and relationship- "positive human interdependence" will help understand and deal with human values, international development, nuclear disarmament and non-violent conflict resolution.[25] It is necessary to change attitudes- attitudes that are peace oriented and that include "tendencies toward democracy, socialism, internationalism (including world federalism), and pacifism (including arms control and disarmament)".[26]

In order to achieve peaceful dialogue within the classroom, a democratic environment is necessary.

Democratization of the learning process can occur only if the teacher is willing to engage in a dialogue rather than the "banking" approach. A mutual exchange of ideas between the teacher and the learner should be possible in order to engage in a conversation. The "banking" approach to education has been an instrument of oppression, and with its presuppositions that leads to a teacher-student contradiction negates the possibility of mutual exchange of ideas.[27] From the personal level to the interpersonal level, to understand peace, one must be willing to go beyond narrow geographically defined nation states, beyond national boundaries towards a global village that subsumes all nation states to form one single unit of human residence.

Both, Global Education and peace education, emphasize cooperation aimed at co-existence rather than competition. Both contain common and diverse issues such as, structural violence, environment, militarization, human rights, cultural solidarity, personal peace, and "conscientization."[4] Without being constrained by terminologies and semantics, academics will have to focus on achieving humanitarian goals in order to make our world more livable and safe. To realize this goal, political awareness must follow political participation. A "holistic understanding" that does not divorce bits of otherwise related information must attempt to link issues that tend to cause conflicts.[28] The need to address the cause of such conflicts rather than the symptoms of the problem is crucial. By dissecting the source of conflict or violence, the individual would be able to analyze the problem more critically. It is thus our responsibility to facilitate such an environment within classrooms. To ignore is to acquiesce and to knowingly disregard resolutions to problems that should not have existed in the first place anyway, means the shirking of our personal responsibility as human beings.

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[4]A term used by Freire.

There has been some opposition to Global Education and Peace Education. While Nnandi recognizes that "there are institutional obstacles to both global education and peace education" he states that "there is very little overt opposition to 'global education'" adding "'peace education' has met with open, organized hostility in some countries."[29] In reality, Global Education has met with some vocal "rightwing" attacks in the United States and as described by the Director of the Alberta Global Education Project, has been subject to opposition by some "fringe" groups in Alberta.[5] To foresee wide acceptance of Global Education and Peace Education, it is necessary to 'communicate' with the "unconverted" in order to remove wrong notions. Because, in the end, we share the huge responsibility of pressing toward world peace and understanding. To attain global peace requires constant and sincere efforts on our part, and what better way is there than through education?

3.3. DEFINING THE TERM "GLOBAL EDUCATION"

Due to the rapidly changing concept and interpretation of Global Education, the defining of 'Global Education' has not only become a matter of contentious debate but a challenge to many academicians. As Kobus comments:

> Despite the attention of eminent scholars to the developing of a coherent and uniform view of global education, such definition, according to Becker(1982), has not emerged... The problem of definition is critical to the theoretical and empirical development of the field... However, the related research can be categorized as either **developmental** or **environmental** (emphases, original).[30]

In November 1988, delegates from 25 countries, representing all five UNESCO world regions, met at the UNESCO Conference held at the Georg Eckert Institute for International Textbook

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[5] For more on this, see Chapter Four.

Research in Braunsweig, West Germany to discuss global issues. The Conference recommended goals and objectives labelled under two main categories, namely, (1)Attitudes (self-respect, respect for others, ecological concerns, open-mindedness, vision, commitment to peace and justice), and (2)Skills (critical thinking, cooperation, empathy, assertiveness, conflict resolution, and political literacy).[31]

It would not be inappropriate to quote a few recent attempts to define the concept of Global Education. According to Hanvey, Global Education means:

> learning about those issues that cut across national boundaries and about the interconnectedness of systems, ecological, cultural, economic, political, and technological. Global education involves perspective taking, seeing things through the eyes, minds, and hearts of others; and it means the realization that while individuals and groups may view life differently, they also have common needs and wants.[32]

Tye and Tye define Global Education as something that:

> involves learning about those problems and issues which cut across national boundaries and about the interconnectedness of systems- cultural, ecological, economic, political, and technological. Global education also involves learning to understand and appreciate our neighbors with different cultural backgrounds from ours; to see the world through the eyes and minds of others; and to realize that all peoples of the world need and want much the same things.[33]

According to Pradervand, the goals of Global Education should be to create:

> 1. an understanding of the oneness of all things which alone can help to generate the new consciousness we need to survive on this globe.
>
> 2. the vision of a world that works for all.
>
> 3. a new context [based on the vision] where that which seemed impossible suddenly becomes evident and possible.[34]

In the above definitions, it is easy to trace some common keywords that would elicit the essence of the definition such as interconnectedness, empathy, cooperation, interdependence, cultural diversity and, global vision and understanding. The vision is that of a global community which implies the change from an egocentric approach to an altruistic, humanitarian, considerate mode of living. It infers that we not only respect our fellow humans but also value, treasure, and protect our environment- for our sake and for the future of our descendants.

Since the spectrum of globality includes a broad number of issues, such as peace, environment, political awareness, social justice, and literacy development, Global Education is all-pervasive. From providing basic human needs to respecting cultural differences; from amelioration of the suffering to establishing global justice; and from matters of international trade policies to developmental education, Global Education is a challenging concept of such diverse and massive concerns. This explains the variations of its application by professionals hailing from different fields of expertise. Amidst the varying approaches, the goal of Global Education remains explicitly defined within the liberal paradigm, and can be surmised to be mainly 'globality' 'optimism' 'cooperativeness' & 'understanding'. The key word would be "awareness". Hence, the role of education (formal, informal, and nonformal) remains of paramount importance to the successful implementation of Global Education. Misconceptions that abound regarding the intent of Global Education need to be eliminated, and thus, educators have a challenging role to remove such notions.

> [Global Education] therefore [is] a concept, an approach. It is not a theory, but a way of developing a global perspective... The term **global education** is often synonymous with **education for awareness, education for interdependence** or **education for global interdependence.**[35](emphases, original)

The notion of 'interdependence' among nations is an important component of Global Education.[6] As Bacchus suggests, the movement of Global Education has "shifted to focus on a concept of global interdependence."[36] Kniep explains the notion of interdependence as "the mechanisms through which we experience the linkages with people and nations throughout the world."[37] In fact, while Global Education emphasizes interdependence, one might question whether the term 'Global Education' is used to express a narrow economistic or "liberalistic-technocratic paradigm."[7] The liberalistic-technocratic paradigm tends to be "friendly and also paternalistic" in contrast to the "transformative paradigm" which emphasizes critical analysis that explores "structural complexities" of problems and issues.[38] Pradervand uses the terms "maldevelopment" [8] and "incestuous development"[9] across the world to describe the side-effects of industrialization based on maladjustment skewed in the favor of the West.[39] In fact, Pradervand disagrees the use of the term "development" in that:

> the word "development" is used in so many conflicting and contradictory ways, to describe so many utterly heterogeneous and often opposed trends that it has become one of the most meaningless terms of contemporary vocabulary.[40]

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[6] Educators have debated over the usage "interdependence" questioning whether it qualifies the assumed inherent "equality" among nations, (since the developed countries have usually asserted power and control over the developing countries).

[7] A term as used by Toh Swee-Hin.

[8] "maldevelopment" is described as a "situation where the means used to reach a certain end become a serious obstacle, sometimes the major one, to reaching that very end."

[9] "incestuous development" means western style commodification and "consumption, leisure, culture and education."

Thus, in the search for an operational definition, educators have been faced with the Pandora's box of questions each one leading to more questions. Perhaps it would be easier to synthesize a workable definition by considering the goals of Global Education or identify the objectives in designing a Global Education curriculum. Pike and Selby have identified five "broad" goals of Global Education:

> 1. Systems consciousness (ability to think in systems mode- dualities like cause and effect).
>
> 2. Perspective consciousness (the ability to realize the individuality of every person's perspective).
>
> 3. health of planet awareness (acquiring an understanding of the global conditions and trends; of concepts such as justice, human rights and responsibilities, peace and ecology).
>
> 4. involvement consciousness and preparedness (awareness that individual collective decisions have considerable effects)
>
> 5. process mindedness (importance of developing social and political action skills).[41]

To be truly global, Kniep proposes "four elements of study" that should be included in a basic Global Education curriculum, namely, (a)the study of human values (b)the study of global systems (c)the study of global problems and issues, and (d)the study of the history of contacts and interdependence among peoples, cultures and nations.[42] According to Kniep, the "so-called 'world histories' are often primarily histories of Western civilization or of the spread of Western influence to the rest of the world."[43] According to Lamy:

> A global perspectives curriculum attempts to build an understanding and appreciation of public and private actions which recognize: 1.the linkages between state and non-state actors... 2.the value and importance of cultural commonalities and differences 3.the necessity for foreign and

> domestic policies which minimize conflict behavior and reinforce cooperation and accommodation.[44]

Choldin considers that a Global Education program should help "students develop an understanding of the global issues they face and help students empower themselves to deal with those issues as responsible citizens. There are, therefore, knowledge, skill, and attitudinal goals [as elements to a Global Education program]."[10]

Therefore, to answer the question, "how do we define Global Education?" one would suggest that an operational definition is wanting. When we do arrive at a definition, this may, for some global educators, become a matter of vigorous debate. Due to the formative stages in the development of Global Education, one has the freedom to experiment with such definitions, until some day, we may serendipitously discover a workable statement for Global Education. In the meantime, it is imperative that we prepare, not only for ourselves but the personnel who actually implement the concept, some kind of a substantive framework. And it is this need for an explicitly defined parameter that demands an attempt to agree on a common, if not very accurate, definition for Global Education.

3.4. GLOBAL EDUCATION IN THE UNITED STATES OF AMERICA

The United States of America went through stages of fear, from the Bolshevism in Europe (1920s); Fascism and Nazism (1930s); Communism (1960s); and now, the industrial takeover by the Pacific Rim. In the case of threats- political or economic, real or perceived- American education also experienced various changes (traditional, Progressive, and back to basics).[45]

Following the Second World War, the United States with its intent to play a "key role in reconstructing the post [Second] world war" became increasingly interested in

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[10]From collected data.

international studies.[46] Yet, its national interest clashed with its sometimes altruistic international goals and the call to bring global concerns into the classroom echoed throughout the North American continent.[47] As Darling explains:

> In both Canadian and U.S. schools, for example, the World Federalists contributed enrichment materials for the study of international cooperation, based on their belief in the necessity for world government. Similarly, John Dewey, the influential American philosopher, advocated a "new internationalism" in the years following World War I. He expressed his hopes for the establishment of an international community that would ultimately replace what he saw as outmoded and dangerous ties to nationalism.[48]

The signing of the United Nations Charter, the Marshall Plan, and the United Nation's increasing involvement in other countries brought the United States onto the international forefront. The United Nations International School (UNIS) was inaugurated in 1947, and embodied within the school's objectives were curriculum content which dealt with international peace and social justice. Deriving its goals from UNESCO, the UNIS aimed at preparing a "world citizen." While, one of the major themes of UNESCO's Preamble was the formation of a "world citizen," the involvement of nationalistic interests of the U.S., and the role of CIA and the State Department derailed the original humanitarian objectives of UNESCO.[49]

By the 70s, the emphasis had moved to environmental concerns and global community. In 1974, in emphasizing globality and the need for "world understanding," UNESCO reiterated its policy of participation in a global community and recommended "guiding principles of educational policy,"and by 1978, "a number of U.S. organizations had endorsed Global Education..."[50] The National Association of School Boards, the Parent Teachers Association, and the National Education Association joined the momentum to bring global awareness among children in schools. Understanding the world's problems,

issues, and peoples also became a major component of Global Education.[51] This was the time when Harap, Horn, Kilpatrick (the Project Method), Washburne's Winnetka Plan, and the Progressive Education began to make the scene in education. Freedom to learn, child-centred activities, and innovative thinking had to be linked with the increasing globality of children's world. In keeping with Dewey's line of thinking and the increasing globality, educators began reconsidering the objectives of Global Education. In designing curriculums, some boards of education attempted to state clearer goals and objectives. For example, the Michigan Department of Education, in its Guidelines for Global Education (1978) identified:

> three primary goals of GE programs. They [teachers] should encourage students to: acquire a basic knowledge of various aspects of the world; develop a personal value and behavior system based on a global perspective; understand problems that have global implications and explore solutions.[52]

Yet, while the overall intent was good, American nationalism soon superseded international concerns and created an ethnocentric stage for the North Americans to view the problems of the 'other world' and suggest solutions.

The Carter era was known for its "great excitement and activity in global and international education" and the then Secretary of Education Shirley Hufstedler upgraded the International Education Office and requested for a 50% increase in funding. Yet, years later, following the Reagan Administration and now the Bush Administration, not much has changed. In fact, some critics observed that the United States might have regressed in the area of international peace and co-operation.[53]

The known recorded report calling for the need for Global Education can be found in the 1969 Becker/Anderson report.[54] The fact that world relations were changing towards establishing more inter-relationships between nations further confirmed the need for the growth of Global Education. The

launching of the Sputnik had already cast a gloom over the American system of education, with politicians blaming the educational system and the latter blaming the political systems. Sociologists agreed with political scientists on the need for a broader universal visualization among the already complacent, nationalistic, and ethnocentric American culture. In fact, as Darling states,"up until 1979, the most frequently stated goals for Global Education were still awareness of world issues and understanding of the world's peoples."[55] An esoteric and exotic study of the 'other world' would not help the objectives of Global Education. By 1979, educators like Kniep began to criticize the curriculum and suggested that the objectives of Global Education be reassessed.

3.5. GLOBAL EDUCATION IN CANADA

In Canada, a reasonable amount of recorded information is available on the development of progressive education. While, history of the emergence of Global Education in Canada is still wanting, some recent literature has appeared to have helped to fill this vacuum.[56]

The groundwork for development education, and thus Global Education was laid by Perras, a consultant for CIDA (Canadian International Development Agency) in 1987.[57] In less than five years most provinces have established their own Projects, usually affiliated to the Teachers' Associations and under the financial help of the Federal Government through CIDA. As of Summer 1992, Manitoba and Prince Edward Island were the only provinces without Global Education Projects.[58] While the general focus remains the same, different provinces have adopted their respective approaches in implementational strategies. For example, the Alberta Project has emphasized on the infusion plan, across subjects and at all levels; the New Brunswick Project has concentrated on specific subjects, mainly social studies, while Quebec's focus has been on the intercultural and human rights issues.[59]

An attempt shall be made to briefly describe a few of these projects across Canada.[11] The British Columbia Project was started in 1988 and is currently involved in the 'Year 2000 Program'. Currently the Project is developing a "comprehensive resource and curriculum guide" and has "set aside some funds to assist teachers trying to develop classroom materials & teaching ideas."[60]. The Project is organized under the auspices of the province's Teachers' Federation, as is the case in other provinces. It is involved in a number of activities which include publication of the newsletter "Teaching our Common Future"; joint summer programs in Global Education with the University of Victoria (EDUC 480, Contemporary Issues-GE); provincial and regional conferences; and program unit development in consultation with Willard Kniep and Giselle Martin-Kniep.[61] The Project has special emphasis on aboriginal issues and multiculturalism.

The Global Education Project in New Brunswick was initiated in 1987 and was established in collaboration with the New Brunswick Teachers' Association.[62] The Project publishes its newsletter, 'Connections'; is involved in workshops for teachers of environmental science and Family Living 120; offers bursaries to student teachers attending the University of New Brunswick; and conducts Global Education conferences. Currently, the Project is coordinating with French Immersion teachers developing the curriculum materials for "World Regions" component for grade six social studies.[63]

The Nova Scotia Global Education Project is involved in varied issues such as, anti-racist education, ecology, and human rights. The Project publishes its newsletter 'New Perspectives' and conducts teachers' conferences, seminars on global history, and environment and development. Special

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[11] The inclusion or exclusion of any specific Project does not imply importance or lack of activities. The selections have been made on availability of materials.

concerns of the Nova Scotia Project include pollution, drug trade, terrorism, and multiculturalism. The Project also has ten bursaries per year to support teachers take university courses. Frequent summer institute activities involve reputed global educators. One such activity was headed by David Hicks from July 16-21,1990.[64]

The Ontario Teachers' Federation (OTF) has established the OTF/CIDA Project and publishes its newsletter,'Education for a Global Perspective'. Initiated in November 1987 the Ontario Global Education Project has established international links with Global Education programs in countries such as U.S.A., the U.K., France, Switzerland, and Belgium and as of 1990, is reported to be in the process of establishing links with Moscow and Costa Rica.[65]

The Saskatchewan Global Education Project was initiated in 1990. The Project publishes a newsletter, 'Synergy' three times a year. The SGEP emphasizes on environment, human rights, and multiculturalism. Other activities include a summer institute; the GEP Workshop; development of Instructional Units for schools; and development of a comprehensive K-12 Resource Catalogue. The Project emphasizes interlinking with government organizations (GOs) and non-governmental organizations (NGOs), and one of the clearly defined objectives of the Project is that it intends to "offer networking [with] University of Saskatchewan and the University of Regina, Teachers of all grade levels K-12, Teachers of all subjects, Department of Education, Schools and School Divisions, Boards of Trustees."[66]

The Alberta Global Education Project, which was started in 1987, has been active in arranging a number of activities. A Global Conference at the national level was held during March, 1992.[12]

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[12] for more on the activities of AGEP, see Chapter 4.

Besides Global Education Projects, CIDA has been active in the field by helping to establish "Learner's Centres" all across the country. Its efforts to raise global awareness (international concerns) has therefore been in existence for over two decades.[67] This commitment has resulted in CIDA's initiative in establishing and maintaining partnership with all the Global Education Projects across the country. Collaborating with the respective Teachers' Federations, CIDA has been involved through providing financial support. For almost over twenty years, CIDA's concerns have been with world hunger and poverty, human rights, development aid, and environment. As has been the case in other countries, most of the activities in Canada now termed "global" existed under a number of other labels, and in some cases, still do operate under a wide variety of organizations. Besides organizations, the role of some individual global educators like Graham Pike and David Selby in the development of Global Education across Canada in recent years is noteworthy.

The move toward Global Education in Canada derived a part of its impetus from multicultural mosaic nature of Canada. The Canadian scene has freely incorporated the concept of multiculturalism in a big way. In fact, a separate Federal department of Multiculturalism has evolved in Canada. Global Education has embraced multiculturalism in a number of projects across the country. Thus, the "web of global education" as Toh calls it, has been very active in Canada. Support has been forthcoming from a number of professional organizations. The idea of global interdependence was emphasized by the National Advisory Committee on development education in Canada.[68] The role of these organizations in the progress of development education has been immensely important, since, the label 'development education' was a precursor to the concept of 'Global Education'. In short, the richness and versatility of development education was helpful

to the present development of Global Education in Canada. To emphasize this aspect, Toh noted that:

> In effect, the strength, depth and vitality of global education in Canada can be attributed in part to the experiences, achievements and commitment of individuals and organizations in specific or general strands that relate to the overall project of teaching, learning and acting globally.[69]

While this short review presents a positive and optimistic view, the activities are not without fault or criticisms. While funding by CIDA has helped establish the Projects, it would be interesting to see whether the enthusiasm and commitment would survive beyond external funding. It would also be important to research whether the goals have been confined simply to developing in individuals an awareness of other cultures or if the objectives include the development of critical analysis to global issues as a result of transformative thinking.

3.6. GLOBAL EDUCATION IN OTHER COUNTRIES

While North America felt comfortable in using the term "Global Education" other parts of the world had similar objectives under the label "World Studies." According to one record this resulted from a marriage between "two long-standing educational traditions, those of 'world understanding' and 'child-centredness'."[70] The idea was borne out of two other well-known traditions, the person-centred tradition (personal development for change) and the reconstructionist tradition (political awareness and education for change).[71] In defining the objectives of the World Studies Project (set up in 1980), it was stated that this was not a new subject and that it would deal with "contemporary global issues such as world inequality, human rights, peace and conflict, social change" besides students developing an "understanding [of] other cultures" from a global

perspective.[72] The Project was deemed successful in initiating a number of in-service programs, workshops, conferences, resource bank, networking of academicians, curriculum development, and "logical/global links" with an emphasis on the "person-centred and reconstructionist traditions."[73] Having run its initial course and reached its objectives, the Project was dismantled in 1989.

The reincarnation of the World Studies Project occurred through the efforts of Miriam Steiner. The Centre for Global Education (CGE), an independent, non-governmental institute at the Education Department of the University of York in the United Kingdom was established in September 1982 and has been active in promoting Global Education (world education) at the primary and secondary schools. David Selby and Graham Pike of the Centre have conducted innumerable workshops, conferences, and symposia not only within the United Kingdom but in many other countries.[13] The "outreach" activities of the Centre is spread across countries like Australia, Canada, Norway, Switzerland, West Germany and the U.S.A.[74] The Centre is concerned with a number of issues and attempts link up through:

> curriculum and materials development, through research, and through pre-service and in-service teacher education programs in world studies and related fields (development education;environmental education;human rights education; multicultural,anti-racist anti-sexist education; education for peace and international understanding).[75]

Global Education has appeared as 'development education' in Netherlands. Netherlands is said to have "one of the highest rates of development aid in the world"[76] and has, what is called a five-year plan for development education, which ran from 1986 to 1991. While the evaluation of the Plan was deemed a success, political controversy remains unabated. The

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[13] Dr.Selby and Dr.Pike are now based in Canada.

National Network for Development Education declared the endeavor a success.[77] Yet, as Blankert describes in detail with shocking examples, the overall awareness of issues concerning the developing world in schools is quite appalling.[78]

Three examples of "interdisciplinary" studies at the secondary level in Europe schools are the "Scottish 'modern studies,' the Federal Republic of Germany's 'Gemeinschaftskunde,' and the Swedish 'civics programme.'"[79] While the Scottish approach emphasized on "social, economic, and ecological issues of concern to individuals and groups at local, national, and international levels," the German emphasis was "on political education" dealing with contemporary issues and problems. The Swedish programme dealt with a very broad range of concerns such as "world issues, including population, energy, international trade, and on area issues."[80] As O'Connor reports:

> The Scandinavian countries have also taken a strong lead in developing teaching of peace and human rights education. Here the work of Johan Galtung and of the Conflict and Peace Research Institute of the University of Oslo has had considerable impact.[81]

Educators in these countries have assumed the challenge and responsibility of raising global awareness among students. Describing the globality reflected in the curriculums in Europe, Bacchus writes:

> [I]f one examines the curriculum of schools in Germany, one would see that the focus has widened beyond Europe and the West to include matters of more global concern such as "International Peace and Conciliation" and "World Decolonization." Similarly in Italy, subjects such as "Profiles of International Cooperation" and "Studies of International Organizations" are now dealt with in schools while in Sweden, which has done much work in the area, some of the topics taught include "International Relations and International Cooperation," "The Peoples of the World" -- with emphasis on such issues as the "Racial Problems" which exist in many countries...[82]

Besides educators, international organizations have taken the role of establishing projects of relevance in various countries. The UNESCO, through the Associated Schools Project around the world, has attempted to bring international studies ("world studies") to the forefront. In United Kingdom, the Jordanhill Project in Education for International Understanding and the Teacher Fellowship Program of the University of London's School of Oriental and African Studies (SOAS) are two examples of teacher inservice initiatives that have linked with universities, schools, and education resource personnel.[83]

On the Australian scene, there is some promising indications of more progress in elaboration of a theoretical base for development education. While some advocates have raised the desirability of using the term "Global Education", Toh notes the importance of recognizing which paradigm is being implied. He contrasts two alternative paradigms, "liberal paradigm" and "critical paradigm" and points out that in Australia, activities under the "Global Education" label can promote liberalist-technocratic assumptions. This could then lead to two problems. Firstly, the "paternalistic" approach promoting cultural understanding could result in "superficialities and trivialities." Secondly, the notion of "interdependence" raises the question of whether relationships between unequal partners could be called interdependent.[84] These problems are not exclusive to the Australian movement and hence, surely need attention on the international arena of Global Educators. The first aspect addressed by Toh is the "exotic and esoteric" component of Global Education. The second point as previously mentioned, could be partly solved by replacing the term "interdependence" with "inter-relatedness." The Australian approach to understanding global development might be considered by some as "European,

ethnocentric and, Western" perspective and that it might have been partly borrowed from the Modernization Theory.[14]

Nevertheless, the Australian Geography Teachers Association (AGTA) has been actively involved in global literacy. This is also complemented by other networks such as futures education, environmental education and peace education.[85] A number of other Australian organizations have engaged in related development work, including:

> Community Aid Abroad (CAA), Freedom from Hunger Campaign (FFHC), Australian Catholic Relief (ACR), Australian Council of Churches (ACC), World Vision, Sydney's Ideas Centre, South Australian Development Education Centre, Austcare, Action for World Development (AWD), Tasmanian Development Education Centre, Rainforest Information Centre, and the Australian Council for Overseas Aid (ACFOA).[86]

Of course, this cursory review of Global Education in only a few countries does not imply the absence of such programs elsewhere. Whether the label used is 'development education' 'Global Education' 'peace education' 'international education' 'world studies' or 'world education', the interest for global issues is increasing in many countries around the world. The commitment to develop a global perspective among different nations, and especially among educators around the world, even in diverse places like France, Switzerland, Belgium, Russia, and Costa Rica is a recognizable fact.

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CHAPTER 4: PROMOTING GLOBAL EDUCATION

4.1. THE ALBERTA GLOBAL EDUCATION PROJECT (AGEP):[1]

4.1.1. THE FORMATION OF AGEP

Following preliminary correspondence between interested members from the ATA (Alberta Teachers' Association), CIDA (Canadian International Development Agency), University of Alberta, and other educational institutions, a meeting of the Committee to Draft a CIDA Proposal for a Global Education Project was held on September 17, 1987 at Barnett House, Edmonton. The group discussed the "Alberta Proposal" including the goals, objectives, format, roles and responsibilities, timelines and budget. To concretize the proposals, a second meeting was held on October 7, 1987 wherein a clearer goal of the Project was formulated. The need to address the lack of awareness regarding global realities was stressed. During this meeting an attempt to clarify the mandate of the committee and the purpose of the Project were explored. CIDA's role in the Project was discussed. A preliminary "Statement of Principles" and the "Operational Principles-Elements" were drafted. At this meeting, a resolution to conduct a seminar on Global Education was passed. The formative stages in the evolving birth of a Global Education Project in Alberta had thus begun.

The outcome of the proceedings of the October meeting was an orientation seminar entitled "Global Education: Teaching for Global Awareness" which was conducted on January 22, 1988 at Barnett House in Edmonton. The seminar was funded by the Public Participation Program of CIDA and was sponsored by a joint committee on Global Education that had representatives from the ATA, ASTA (Alberta School Trustees'

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[1] Besides researching from the minutes of the various meetings held, some historical information has been collated and synthesized from declassified personal and official letters.

Association), Council of Alberta School Superintendents, Department of Education and the University of Alberta.

One of the key purposes of the seminar was to emphasize the need for a proposal to CIDA exploring the possibilities of establishing a Global Education Project through an inservice program for Alberta teachers. The one day seminar began with a keynote address by Lewis Perinbam, Vice President of the Special Programs Branch of CIDA, and presentations by other reputed educationists that included Bauni Mackay, Brendan Dunphy, Adrien Bussiere, Kazim Bacchus, Neil Evans, and Noreen O'Haire. CIDA officials Ruth Groberman and Andre Champaigne presented the highlights of the CIDA Public Participation Program. The seminar also involved Group Reaction and discussions.

Besides presentations, the seminar also involved formation of seven smaller 'Focus' groups, each containing 11-12 delegates. These groups engaged in discussions and activities before reporting orally to the larger group. As a means of identifying whether objectives of the seminar were achieved, an evaluation form was filled in by the participants at the end of the day's activities. On February 17, 1988, a Summary of Proceedings of the Orientation Seminar was produced by the ATA. This report contained the feedback from the evaluation questionnaire. Of the many reasons listed as "dissatisfaction" one aspect had become clear- the definition of 'Global Education' remained a matter of confusion to some. While the actual number of delegates that had this opinion was remarkably low (7), a large majority (72) agreed that the seminar was "well organized, very inspirational, exciting and essential... and a great opportunity" to be informed of global issues.

On March 21, 1988 the formal proposal was approved and sent to CIDA. On the importance of Global Education under 'Rationale for the Project', the participants based their agreement on the definitions provided by Lee Anderson in his

Schooling for A Global Age. In short, the four major objectives, as stated in the proposals were:

> -heightened awareness of global interdependence among teachers and students.
> -promotion of a global perspective.
> -understanding of the importance of global issues.
> -improvement of teaching practice re. Global Education.[1]

Almost after eight months following the first formal meeting, on May 9,1988 the position of Director for the new Global Education Project was officially advertized and a promising enterprise was born.

With the official launching of The Alberta Global Education Project (AGEP) on September 1, 1988, it has now been four years since the Project began. The Project is operated by the ATA with funding assistance from the Public Participation Program of CIDA and Alberta Education. While the intent of this paper is not to evaluate the performance of the Project itself (which has been already done by an external evaluator appointed by the ATA), some selective aspects relevant to this study have been chosen to assess the role of the Project in linking the University of Alberta with the schools in Edmonton. In order to do that, it is necessary to briefly look at the stated objectives of the Project.

4.1.2. THE OBJECTIVES OF AGEP

The Project's original proposal submitted to Public Participation Program of CIDA listed 19 "Specific Objectives." This document contained a number of proposals ranging from administrative matters to developing an evaluation procedure for the Project.[2] With its headquarters in Edmonton, the AGEP has been described as a:

> professional development program operated by the Alberta Teachers' Association (ATA) with financial

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[2] More specific references will be included under Analysis.

> assistance from the Canadian International Development Agency (CIDA) and Alberta Education.[2]

The Project has been directly interlinked with advisory assistance from the Alberta School Trustees' Association, the Council of Alberta School Superintendents, the University of Calgary, the University of Alberta, and the Development Education Coordinating Committee of Alberta.[3] Besides inservice development programs for educators, AGEP has also been involved in the publication of a newsletter called **Networks**, which provides hands-on application approaches and teaching methodology techniques for practicing teachers. It also contains suggestions and ideas for classroom resources.

According to the stated objectives published by the Project, AGEP has been described as an activity, the intent of which is to offer "teacher professional development program designed to promote a global perspective"[4] The Project aims at providing students in Alberta schools:

> with a rich and effective global education by developing teacher interest in and understanding of global issues; improving teaching practice in global education; [and] promoting a global perspective in curriculum design and selection.[5]

The activities would provide an environment for students to acquire relevant knowledge, develop critical thinking skills, and acquire "cross-cultural communications skills to understand global forces and issues and effectively deal with them."[6] Subsumed within the general objectives are more specific aims that suggest enabling teachers develop interests in global issues such as "promoting third world development, building peace and security in the nuclear age, insuring human rights and preserving the environment."[7]

The implementation strategy reflected in the stated goals of AGEP's approach is 'infusion' rather than radical restructuring of the present curriculum in schools. The former involves permeation of the concept of globality into all subjects, while the latter involves introduction of completely

new topics/subjects (global in content) offered in separately defined units and would be exclusive from currently offered subjects. While, at the implementational level this would imply radical changes in the curriculum, at the level of identifying the objectives, it would be an institutionalized subject enforced against the will of teachers and students. It is an attitude rather than mere knowledge or information. As the Project Director Earl Choldin explains:

> Central to the project's philosophy of global education is the principle that global education is not a new subject or topic to be added on to the already heavy curriculum; rather, it is a different perspective to be infused into the existing curriculum.[8]

As one of the many pamphlets describing the Project states:

> Global education is not a new or additional subject to be added to the already crowded curriculum but a new way of examining and presenting material within the existing curriculum. Global education can be infused into a variety of subjects at all grade levels.[9]

4.1.3. THE AGEP AND ITS ACTIVITIES

The AGEP is quite active and has a number of programs. Besides conducting a variety of workshops (general interest, primary teachers, social studies 20/30 teachers, grade eight social studies teachers, etc.), the Project convenes conferences and symposia for teachers. Usually, the keynote speakers at these events are reputed individuals in the field of Global Education. The Project also presents Summer Institutes for intensive studies in Global Education. The Institute for teachers deals with different global themes and provides an opportunity for teachers:

> to share and learn ways to implement global education in the classroom through strategies such as cooperative learning, simulation, sculpturing, role playing, media collage, infusion questioning and interactive theatre.[10]

The Project is also involved in encouraging the University of Alberta and the University of Calgary to offer different graduate level courses in Global Education. Brochures printed during the early stages of the Project mention bursaries to teachers attending these courses. While students (teachers from schools) attending summer courses in Global Education were initially provided with bursaries as part of inservice programs, currently no such bursaries exist. In collaboration with ATA, the Projects also has Specialist Council Programs, which are councils that help develop:

> workshops, lessons, and council journal articles [that explore as to] how teachers in areas such as language arts, science, religion, home economics, and industrial arts can infuse global education into their work.[11]

The Project also has lists of resource materials for classroom teachers interested or involved in teaching Global Education. Lists of speakers for conventions or related presentations are also available.

The Project is involved with a number of government and non-governmental organizations. It coordinates with other agencies and projects such as Edmonton Learner Center, Arusha Learner Centre, Development and Peace, and keeps in close contact with Edmonton Public Schools, Calgary Public Schools, Calgary Separate Schools and Calgary Educator for Peace and Justice.[12]

The Project also collaborates with a number of other institutions to hold or participate in events of significant relevance (Development Week, Hope Exhibition, Poster Festivals, L*EARN Partnership Programs, June Environment Week, International Development Week). The AGEP has recently begun a joint venture with SPICE (Stanford Program on International and Cross-Cultural Education) to serve as a Canadian Dissemination Centre for SPICE. Currently, the AGEP Project library carries fifteen SPICE titles, selected lessons, catalogues and flyers.[13]

4.1.4. ANALYSIS

While AGEP has been involved in a number of activities, the question that needs to be examined is, have the goals and objectives been achieved? The Project has been effective in dealing with the general objectives. Most teachers knew about the Project and some had direct contact through conferences and workshops. Interestingly enough, one principal did not know much about the Project saying,"[I] don't know much about them...but probably the teachers would be attending conferences and may get materials from them..." suggesting that some administrators were minimally involved in the activities of the Project.

Resources: The Project has an excellent resource centre which also offers materials for sale. While expensive texts imported from other Projects and countries do substantiate the need for selling, even simpler materials developed in collaboration with individuals or the ATA are sold, though at minimal prices. The newsletter 'Networks' is published four times an year and is an excellent source of information. Some of the Editorials are very thought-provoking and provide critical analysis of concerned issues. Besides providing information about the Project itself, the newsletter also deals with various global issues and contains details about classroom resources, teaching techniques, and related articles.[14] Though initially distributed free of cost, Networks is now not available to individuals without subscription, which makes it more exclusive and perhaps less of a link with potential participants. It has been seen that some of the issues distributed to schools free of cost tend to be discarded in a less than desirable way while some individuals who would have liked to receive the newsletter are deprived of this offer. Though no French edition of the Networks is available a demand for one was not voiced by any of the participants. In fact, most of the Eastern Projects do have French publications and

workshops, but the Project's approach toward demand and supply makes it a practical decision.

The Project office has an audio and video resource library with films/filmstrips, slide Bank, and audiocassettes but currently this facility is not utilized to its maximum due to cataloguing in progress. By September, the information on materials that would be available on loan from the resource section is expected to be completely computerized in order to make it more efficient for borrowers and the Project itself.

Relationships with Universities: The Project conducts a Summer Institute. Designed to increase teachers' understanding of global themes, the institute's staff is represented by professors from different universities. The summer institute of 1991 held at Kananaskis Environment Centre during August 11-18, had staff representatives not only from universities in Alberta but also educators from Mexico and Burkina Faso. Based on available information, the Summer Institute Programs have been a success. The list of guest speakers at the institute is impressive. Besides the institute, the Project encourages teachers to take courses in Global Education and development education offered by the University of Alberta and the University of Calgary. The other related courses currently being offered at the University of Alberta include Progressive Education, Multiculturalism, and Development Education. Yet, the relationship between AGEP and the universities does not appear to be close; no Project representative is involved in any of the Global Education courses.[3] In fact, this would have been one of the most promising opportunities for AGEP to meet with prospective young teachers. The Project will have to reconsider its emphasis in dealing with school teachers and decide to involve itself in some of these courses at the

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[3] By the time this study was at the completion stage, new cooperative alliances between the Project and the University of Alberta have been in the offing. More on this in section 4.2.1.

University and thus be able to develop a relationship within the Faculty of Education. As will be argued later, this will provide the Project an enviable position of becoming a liaison link between schools and the universities.

Bursaries: Though the AGEP had bursaries for student teachers initially, the practice was discontinued since it did not serve the intended purpose. Such bursaries were being used by students who had already been enrolled in relevant courses. While most other similar Projects have specifically allocated bursaries, currently the AGEP does not offer any financial assistance to students opting to take Global Education courses at the University of Alberta or at the University of Calgary. In contrast, the New Brunswick Global Education Project offers bursaries to student teachers enrolled in Summer Session courses offered by the Faculty of Education, University of New Brunswick to cover expenses related to tuition, accommodation, travel, and meals. It also has special bursaries to conference delegates.[15] The Director of the Project saw the re-initiation of bursaries if the designated money would achieve the objective, i.e., encouraging interested students (teachers from schools) to take courses in Global Education. While encouraging practising teachers to get more involved in Global Education, monitoring its disbursement seems crucial. Since the Director, in consultation with the members of the board decides budget allocation, it would be something for the Director to seriously consider.

Like all other global projects, the AGEP is involved in Youth Initiatives Program.[4] AGEP's emphasis of YIP projects is at the school level and not at the post-secondary level.

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[4] YIP is a program funded by CIDA and is aimed at development of Global Education in schools. The individual schools propose projects that are relevant to developmental issues. One such YIP at CIED, University of Alberta involved eight education undergraduate students on a seven-week study trip to India.

Relationship with Schools: It is interesting to note that while the Project is linked directly with the teaching staff, it does not have direct relationship with the students. While the objective is to train teachers through various activities, some teachers have expressed their disconcert about the exclusivity of the Project. These teachers suspect that unless the Project takes initiative to become more directly involved with the students, it may become too institutionalized.

One teacher felt strongly about the "insufficient inservice training or information" and though appreciative of the Project's role, felt that it should not merely "tell teachers what to do" but get involved in classroom demonstrations. The participant felt that it should follow in-service approaches that were implemented during the introduction of Cooperative Education, with the educators saying, "here's a hands-on session, now we'll watch you implement it, and then back off..." The teacher wanted to know why global educators don't do that.

In describing the school's relationship with relevant external agencies, one principal-designate from a composite high school listed "twinning programs, Alberta Government, Foreign and Inter-governmental Affairs, Canada Secretary of State, and Encounters with Canada." The principal-designate did not list AGEP, conceding to not being aware of the nature of any relationship between the School and AGEP. As the participant explained, "I am afraid I must confess ignorance... I don't know anything about them [AGEP]. We have no particular relationship now with the Project, and I do not anticipate any such connection. This is not to deny its value or to express any hostility toward it- only that we have many concerns here, and are satisfied at present with our approach to global awareness." Commenting on the need for AGEP to expand its activities, one teacher observed,"(1)Have A.G.E.P. do some inservicing on this area during staff meetings/P.D. [Professional Development] days. (2)Have administrators meet

with A.G.E.P. personnel to find out how they can service the school."

Another teacher felt that, despite taking the Global Education course at the university, implementing in the classroom became difficult, and suggested that the Project should take interest in serious follow-up sessions with interested teachers.

The Project's Approach: One participant felt that the Project should "spend as much time and energy developing strategy [that] would allow the influence of the Project itself... rather than to be a part of a sort of an in-service inoculation or injection... otherwise the result of the Project will be too hit-and-miss, too sporadic, and possibly too much of a passing thrust." One teacher felt that the quality of resources available to schools must be good in order for them to be motivated. The teacher felt the need to see the influence of the Global Education Project as something more than "fringe" and that the Project must become integral part of the schools rather than remain a "sort of casual existence- [existing] as long as there were external funding support, and then disappearing when the external funding support was withdrawn."

"Designating extra work to the teachers," mused one participant,"is not the solution." The participant went on to suggest that rather than becoming too bureaucratic and too academic, the Project may have to strike a balance between conferences and interaction with students and that involving students would mean deriving energy from the grassroots rather than delegating more work to teachers at conferences.

Another participant commented,"We do not want to be given more work. We need people [experts] to join us in our ventures." While one participant observed that the Project was mainly linked up with social studies teacher, during the course of this study, it was clearly seen that all subject teachers have been involved with the Project.

To some teachers, the University has "shut itself out" and appears to be "ignorant" of the needs of teachers. One participant felt strongly about the "condescending and colonial attitude of the University" and suggested that the AGEP could be the present hope for them to re-establish a relationship between the theorists and the practitioners.

One participant, who has had the opportunity to attend some of the AGEP conferences, felt that the Project was doing "wonderful" work and that it has been an organization that has pointed to the resources and hence, should not be expected to supply resources. He also felt the need for "more of what is being done [currently]." Though the inservice sessions and presentations have been useful, the participant desired for an increasing involvement of more practising teachers in order to know what exactly was being done within classrooms. Emphasizing the need to establish a direct link with students and teachers, the participant observed that "it would be popular if they (AGEP) came in for two or three days and worked with the teachers and students."

There was one teacher who suggested that more teachers be included in the decision-making process.

As the environment is the current major concern for everyone including students, it was suggested that the AGEP involve itself in such activities with students and teachers. In response to the suggestion that AGEP was directed at teaching professionals and not the students, one teacher acknowledged the rationale but argued that since the concept has been new and uncharted, the Project may have to be a little more flexible by involving students, at least at the senior levels.

And finally, another participant suggested that parents be invited to attend the AGEP conferences. By involving students and parents, the responsibility would be shared by more committed individuals and hence make it easier for teachers to work for specific goals. According to the

participant, by remaining exclusively professional and highly specialized, the AGEP would only be doing a disservice to itself.

Dialogue with the Director of AGEP:[5] Following the preliminary conversations with the sample schools, the Director of the Project was involved in a discussion and a follow-up meeting. The initial part of the conversation dealt with the theoretical aspects of Global Education. Responding to the question on the debate of defining Global Education, the Director commented:

> I wonder whether any approach has a single definition, I don't think you'll find a single definition of Christianity, I don't think you'll find a single definition of Cooperative Education or Democratic Education, or even something as supposedly specific as Montessori Education. I define 'Global Education' as an approach which ensures and promotes the student's appreciation of the interdependence of the world today; promotes the student's development of an understanding of global issues...and helps the student to empower him or herself to deal with those issues. So, it's a mode of instruction that is cooperative, community-based, future-oriented, and democratic...

Denying that Global Education was a recent 'movement', the participant observed:

> Well, [I'm] having a problem deciding whether I want [it] to be 'movement' or not. If it's a movement, then counter-movements will rise in response to it. If it's a movement, then there is an element of temporariness about it because movements run their course. I don't really believe that Global Education is something new...

In responding to one teacher's comments that despite the conferences which "are really good...there is not much that is going on as interaction between the school and the AGEP," the Director requested for more specific information, commenting:

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[5] To follow the entirety of the conversation, the reader may refer to the Appendix.

> if you go back to that person who is looking for more interaction between the Project and the teacher and the school please ask that person what he or she would like...because, I certainly would like to increase the direct services we provide to teachers and increase the involvement of teachers in the Project. I need a better sense of what this person feels is lacking, however.

The teacher, when consulted later, commented that the Project had established reasonably good connections with some teachers but needed to expand this relationship by involving other subject teachers and, most of all, the students. The Director explained that:

> while social studies is the largest single subject area and probably at the senior high level, is a majority, it is definitely not the majority of people involved in that program [the Global Education program]. Social studies teachers are a large minority... At the senior high level, we end up with social studies teachers; at the junior high level, I think junior high teachers often teach more than one subject... At the elementary level most teachers are generalists.

As to the prevailing perception among teachers that teaching "Global Education was the responsibility of the social studies teachers," the Director produced the registration forms from the last AGEP Teachers' Convention on Global Education and pointed out to the eclectic nature of convention participants. The list included teachers handling social studies, English, Mathematics, Native Education Project, Language Arts, French, Music, Arts, English as a Second Language, Early Childhood, and Learning Disabilities. The participant teachers taught anywhere between grades three to twelve. By a cursory look at the registration profiles, it was found that teachers from different disciplines were interested in Global Education.

When asked whether the objectives of Global Education were being met within schools, the Director commented, "I give Alberta's schools a grade of C in Global Education. Many teachers have not adopted these goals. Many have not developed

the skills to impart them." Offering suggestions to improve implementation of Global Education within schools, the Director noted that "we need to nurture commitment of the school principal, the instructional leader, to Global Education" in order to achieve the stated goals of Global Education.

In citing the difficulties of dealing with availability of financial resources, the Director felt the need for an increase commenting:

> ...one problem is that there are 25,000 teachers and 1700 schools in Alberta. While we do have a significant resource-base... it really isn't significant when you spread it out over that number of teachers and schools. It's hard. We're using all the avenues we are aware of; I'm sure it can be better... I think, being within the ATA is a tremendous asset. I'd say, our strongest [point] is that we are part of the ATA, and we have the credibility of the ATA, we've the communication system of the ATA...

On the problem of opposition to Global Education, the Director felt that this was not a major impediment, and in suggesting some steps to deal with this, observed:

> ...There are few approaches that we've looked at. One is to ignore it, taking the attitude that this is a fringe group and it isn't worth putting a lot of our energies into dealing with it. We only have a finite amount of energy... At the same time, we try to better explain to the broader community what Global Education is all about and hope that the broader community won't be impressed by what this fringe is saying. Another approach we have considered is to go out and talk to the fringe directly and hope to allay some of their fear. Yet another approach is to talk, specifically, to the people who stand next to the fringe. We have generally been following the first approach, basically ignoring our opposition. My own preference, however, is to deal with them more directly.

Elaborating on the specifics of the opposition to Global Education by the conservative "fringe group", the Director added:

> Those opposing Global Education have tied their accusations to a matrix of complaints about public education today. As they see it education is going to the dogs; we're ignoring the basics; we're keeping prayers out of the schools; we're weakening the family unit; we're teaching permissiveness around sex; we're not providing good strong discipline (which probably means corporal punishment); and then comes Global Education in there too. You know what I mean? It's all together and when you talk to them about Global Education they end up talking about all these other problems for which they blame us... It's hard.

Responding to the question whether the Project itself faces "problems" the Director observed that:

> (a)some school trustees are suspicious of global education and discourage teachers from providing global education (b)many school administrators do not appreciate the value of global education, [and] (c)we need more resources- time,energy,and the money- in order to provide all the PD programs we would like.

Dealing with the relationship between the Project and the universities, the Director felt that universities could assist in achieving the goals by "offering in-service courses...developing teaching materials...and lobbying the government to include more global education content in the curriculum." Currently, a number of cooperative ventures between the Project and universities and other institutions are in existence. In discussing partnership with the universities, the participant commented:

> I have a relationship, I don't know how to characterize it.It is a solid personal relationship with several staff members of the universities of Alberta, Calgary, and Lethbridge. I consult them frequently and they serve on the Global Education Project advisory committee. We do not often provide services to the universities, however. I'd say, there's a lot of room for building, for using each other more.

In suggesting more involvement with the universities, the Director foresaw including Global Education "in the basic

methodology courses that every teacher takes, in Curriculum, in addition to the [courses in Educational] Foundations." While pursuing the infusion method at the school level, the Director felt the need at the university level to head in the "opposite direction" adding, "We are defining a course in Global Education, putting it in Ed. Foundations and it's something like an add-on. Incidentally, it is not within the mandate of the Project as set out by CIDA to deal with post-secondary education. Our only mandate is in inservice teacher training, not pre-service teacher training." Currently, excellent course offerings and provocatively exciting Global Education programs/courses are being proposed in cooperation with the professors at the Faculty of Education, University of Alberta.[6]

The Director also suggested the involvement of Seminar Leaders (Graduate Teaching Assistants) teaching undergraduate courses (eg.EDFDN 101 offered by the Department of Educational Foundations) by allowing the Project to provide them with some training and materials on Global Education. Despite not being within the mandate of AGEP, the participant was eager to embark on such interesting and useful ventures.

Overall, observations of the Project's involvement and the commitment of its staff suggest a very great desire for results. The infusion approach preferred by the Project is decidedly most appropriate for incorporating global ideas into the current curriculum. Creating separate units to teach Global Education would result in not serving the purpose of an integrated approach. Global Education is not a subject to be added but a perspective to be employed in various subjects. It is concerned with the development of an attitude rather than dealing with mere knowledge or information. Having realized this, AGEP seems to have taken the right approach in proposing

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[6] see 'The University of Alberta' section in this chapter for more details on these proposals.

infusion. As the Director observes, "there is not such thing as a Global Education curriculum. Global Education could be more specifically written into the various subject area curricula." According to the Director there is a "reverse strategy" that is followed at the university level. By adding specific courses and programs at the undergraduate and graduate levels, the prospective teachers would be well-equipped to deal with global aspects in the curriculum.

4.2. THE UNIVERSITY OF ALBERTA:

4.2.1. GLOBAL & PEACE EDUCATION AT THE UNIVERSITY OF ALBERTA

The Faculty of Education at the University of Alberta has been involved in a number of activities relating to Global Education. The Department of Secondary Education has a well-established Peace Project that produces excellent academic publications on the topic. The Peace Project also provides good resource materials for student teachers interested in related research topics. Housed in the Department of Educational Foundations is the very active Centre for International Education and Development (CIED) that works with other global projects including AGEP and Learner's Centre. The CIED produces academic publications in the form of journal articles and books on Global Education. The Centre, in cooperation with and the financial sponsorship by CIDA under the Youth Initiatives Program (YIP), conducted a major Study Tour Project in India. Accompanied by a graduate student and Faculty representatives from the Department of Educational Foundations, eight undergraduate students, (mostly in Education), went on a 7-week development assignment to India during the Spring of 1992.[7] Besides such projects and activities, dedicated staff from the Department of Secondary Education and the Department of Educational Foundations have

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[7]A proposal to conduct a similar study tour project in 1993 by CIED in Zimbabwe was recently approved.

been prolific in producing academic publications on Global Education.

The University of Alberta and the University of Calgary have been offering summer courses "as a part of the agreement for services in connection with the Alberta Global Education Project."[16] During the summer session of 1989, Department of Educational Foundations at the University of Alberta offered a graduate course at the 500 level (EDFDN 501) while the Department of Educational Policy and Administration at the University of Calgary offered a graduate course at the 600 level (EDPA 671.09) during the spring session. The AGEP delegated an external evaluator to assess the outcome of these courses. Observations following analyses of data by the evaluator suggest that both these courses were a success. At this juncture, a testimonial attestation at the personal level to the efficacy of these courses would not be inappropriate. I was one of the students in the Global Education course offered at the Department of Educational Foundations, University of Alberta, during the summer of 1991. The course not only elicited an interest in Global Education, it expressed itself in the form of this research undertaking.

The innovativeness of the Faculty of Education, University of Alberta has resulted in its dynamic staff proposing a major revision in the Teacher Education Program. According to the yet unpublished proposal, a number of exciting suggestions have been included. In short, it foresees a much greater involvement of the AGEP, closer links with the schools, possibility of making Global Education a core component at the undergraduate level, offering a minor in Global Education, and strengthening related graduate programs. Some of the specifics on the current proposal to CIDA addresses the following aspects:

> 1.funding of a project to integrate global education perspectives into the pre-service teacher education program [of the Faculty of Education]... This project emphasizes collaborative, process-

oriented and multi-dimensional approach.

2.potential benefits of a curriculum innovation model that fosters role-modeling and voluntary participation of as wide a range of faculty members...

3.already initiated preliminary discussions involving the two departments [Educational Foundations and Secondary Education] on the establishment of a Global Education minor in the B.Ed. degree programme.

4.building up a clearinghouse of material which have been produced as a result of global education activities in the Faculty, and which will be useful to instructors and future student teachers as reference and inspiration.

5.building constructive and collaborative relationships between the Faculty and individuals, agencies or communities interested in global education (e.g. ATA Global Education Project, teachers, administrators, CIDA, parents, NGOs, International Centre, Alberta International, foreign students, University Students Coalition on Environment & Development, Environmental Studies Curriculum Development Project).[17]

In order to achieve the above objectives, the proposal calls for inservice education for faculty instructors, and building curriculum resources. In keeping with the basic tenets of the project, the Director of the Alberta Global Education Project will be closely involved in the various aspects of development and implementation.

Currently the Department of Educational Foundations offers two Global Education courses- one at the undergraduate level (EDFDN 401) and a similar course at the graduate level (EDFDN 501).[8] At this moment, the graduate course has a high enrollment of students and overall student feedback indicates an overwhelming enthusiasm for the course.

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[8] For the academic year 1993-1994, EDFDN 525 has been designated to replace EDFDN 501 as a graduate course in Global Education.

While most of the activity reported in this section deals specifically with the University of Alberta, universities across Canada are now re-assessing their objectives and the need for including Global Education has become imminent. Nevertheless, the emphasis for innovation remains at the graduate level. As Pitman comments:

> In some faculties, global education is offered at the graduate level but, unfortunately, not at the undergraduate level, where most prospective teachers gain entry. In others, it becomes part of the 'methods in social studies' course or even an element in a comparative course.[18]

It is this aspect that the University of Alberta wishes to address. By offering Global Education at the undergraduate and the graduate level, both student teachers and researchers will be more familiar with the concept in order to be successful global educators.

4.2.2. THE UNIVERSITY AND THE SCHOOLS[9]

Following preliminary visits to the schools, a panel discussion with one graduate student and three university professors[10] was conducted in a 90-minute session at the Faculty of Education, University of Alberta, and the conversation was recorded. A number of issues that were raised during the school conversations were considered. Most of the panel discussion involved in reacting to feedbacks from teachers in schools.

Responding to the perception among some teachers that the concept of Global Education lacked a clear definition and a conceptual framework, one member responded with the explanation that:

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[9] In order to retain the entirety of the topic being dealt with, some quotes in this section have been reproduced here at length.

[10] Professors from Philippines, United States, and Canada.

> It's not so much that those in Global Education do not know what it is. If you start out with the earlier groups that started out with Global Education- they are very clear about the framework, they are working about four or five issues... Peace, social justice- there are other studies like human rights education, environment education, multicultural education... When you look at them, they all fall either as parts or dimensions of Global Education... There are overlaps, interlaps, and interconnections.

Another member responded with the comment, "With all due respect to teachers, it's very important to not get caught in the trap of having to provide a conceptual framework on the assumption that, that will somehow convince people to adopt a particular program that they don't wish to adopt or not prepare to adopt." According to this member:

> one of the teacher diseases is the what I call the 'rush to' judgement, that is to say, that the rush to get the handle on something conceptually so that you can dispense it and by doing so, many teachers rush to implement something that is "inadequate" in terms of "futuristic" predictions making any projections in terms of what the world needs to look like or will look like twenty or thirty years from now.

Reacting to the same issue, another member observed that:

> it is not surprising we often use words differently, depending on our interests...the values we hold, our conception of actual problems, the kind of strategies we really undertake to resolve the problems... In pushing, what they regard as Global Education, [some people] give a narrow definition for the notion of Global Education... [and] peace becomes reduced to disarmament education, peace and conflict...we respect each other's humanity; we're all one part of humanity, but still recognizing that a whole lot of people around the world use different words, languages, terms of expressing their ideas.

One of the members felt that some educators have ascribed undue importance to the role of the schools in understanding implementational strategies. As he put it:

> It seems to me that if you take seriously an implementation strategy, not necessarily a guarantee, but any strategy to implement- the social theory, or one pertained to it- that you are involved in a very complex educational matrix and that schools, in many instances, may not be the best place in which to engage implementation strategy. Schools have advantages and some very profound limitations and there is no reason to assume that schools would embrace a highly progressive Global Education agenda any more than they embrace any other progressive...

One of the participants at the school level, having decided to terminate the discussion within ten minutes of the initiation of the conversation had commented that theory and the philosophy behind actions and motives were more of "university stuff." "I don't believe in that," the participant had observed, adding "as a human being, I work with the intrinsic drive that motivates me and I do not believe in long-term goals or short-term goals. I do what I feel is right [correct], and I am satisfied." Responding to this episode, the panel members had mixed reactions. While one member commented, "I've no problem with that... I think you could put an authentic interpretation on that kind of attitude... but on the other hand it could be seen as a defensive reaction of not wanting to work through..." Another observed:

> if you are doing something, you must have- although you may not define it in a formal theoretical way- some kind of, within yourself, your own vision... That, you may not plan long range or short term ever, but if you have a vision, then you direct your energies, your passion to the achieving that particular vision. That already, is a form of, you may not call it 'planning,' but that's already conditioning yourself to achieve what you have in your vision. I think, it's a bias against a formal structure or the university or the experience he has with universities- the university snobs, if you want to call, and that's probably affecting him.

The member felt that there was a need for this particular school participant to collaborate with other groups and be willing to share ideas and experience with the university in

order to bring changes. Elaborating this, the member observed:

> there must be a way of bringing together- if he has the practice and if he has the model- there must be a way of bringing together that model that he has with the university people. Because, if you want to institutionalize [and] if you want other people to benefit from that, he has to serve us a model... If he is so much a success in what he is doing, then that should be shared. How else can it be shared [if] you don't reach other people? Otherwise, he will just be working within his own group...

Further in attempting to unravel the reasons for the school participant's comment, another member felt the need for people at the university to be able to bridge the communication gap between schools and university. Suggesting the lack of communication through language between the university and the school, the member added:

> ...there's no reason in this world to trust anyone would understand the context of even the language I use. We're used to using the university [language]. You know, language is a weapon as much as it is a conveyer of insight. We use it as a weapon to differentiate ourselves from our colleagues. You know, we are clever; we are taught how to be clever with language. And what we're not taught to do is to attach ourselves to other people. You know, we don't use language as a bridge...

Yet, another member disagreed with the personal philosophy of the school participant observing, "'no short-term goals, and no long-term goals'- I don't believe that anyone in that kind of teaching- so called educational position is goal-less." Recognizing other "problems" that lie with the university's approach to dealing with school-related exercises, the members had a number of criticisms and observations. One member felt that there was a "salesmanship" type of approach to "selling curriculum packages" to teachers in schools and observed:

> [I]f Global Ed. is anything like peace education, you know, our tendency is always to try to sell it like we're selling the damn encyclopedia, you know...'here's the philosophy, here's the pedagogical form, here's the curricular form', I mean, they need some of that, and they may have

> some of that, and they may have something better than that, and you know, people are resistant to being sold a pedagogy of the future in the same way that they are sold the shirt, and we tend to do that lot.

In reacting to the accusation by school teachers that people at the university were unaware of what was happening within classrooms and yet readily prescribed solutions to classroom problems, one member observed:

> the teacher has a point who says that about university people but that's not closed door. You know, it's like if you're in a counselling situation and you're confronting- counselling someone with a neurosis or alcohol thing or something...and it doesn't mean that a university professor can't enter into an educational situation and make some comments that might be helpful to people...it's not an either/or; it's not like teachers get to set the agenda or the university people get to set the agenda, you know and that's just bad discourse... I don't want to concede to the teachers that just because they're teaching third grade everyday and I'm not, that they know everything about the third graders and I don't! Nonsense!

Another member, commenting on the recent drive for "better" research techniques that has resulted in the alienation of the researcher from the subject or topic being researched observed:

> Part of the problem also is the sourcing of information of the university professors and they have been so dependant on the traditional data gathering, survey forms...and then subjecting this to statistical analyses and coming up with conclusions based on this very traditional way of gathering data. And it has been shown that, that isn't- doesn't necessarily bring out the realities. You quantify everything so they give an examination, they give a questionnaire and then code it and interpret it, subject it to statistical analyses- that, that's usually how the professors come up with their conclusions and then, out of that, they make recommendations. Probably, what needs to be changed is, the whole attitude towards data gathering, [and overall] research. It's to, do more of action research or participatory

> research...being in terms of generating new information and coming up with recommendations on how to improve curriculum.

And finally, in order to allow more teachers to actively participate in revision and reform, one member suggested the need for teachers to write more. In order to do this, the member observed, the school as we see it now must change. Explaining that change is a part of the Global Education agenda, the member observed, "...part of the Global [Education] agenda for changing schools is freeing teachers of the burdens and stresses which will allow them to be actors and reflectors on the systems that they represent."

The panel discussion ended with a general consensus that Global Education could be more successful if teachers in schools and the professors at the university coordinated more often in planning and implementing activities pertaining to Global Education.

Chapter 4 Endnotes

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3.ibid.,p.26.

4.Global Education Resources for Alberta Teachers, Edmonton:ATA, 1990,p.1.

5.Alberta Global Education Project-Workshops,Edmonton,p.2.

6.Alberta Global Education Project-Assisting Teachers to Nurture their Students' Global Perspective,Edmonton: ATA,pp.2-3.

7.ibid.,pp.1-4.

8.Choldin,p.28.

9.Alberta Global Education Project-Assisting Teachers to Nurture their Students' Global Perspective,pp.1-4.

10.Alberta Global Education Project-Summer Institute in Global Education (August 11-18,1991),Edmonton:ATA,p.2.

11.Alberta Global Education Project-Assisting Teachers to Nurture their Students' Global Perspective,pp.1-4.

12.Choldin,p.2.

13.Spice Dissemination Centre.(1992).**Networks**,vol.4,#3, Edmonton:AGEP,p.7.

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17.Toh,S.(1992).Extracts from proposal to CIDA, May 1, 1992.

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CHAPTER 5: THE FOUR SAMPLE SCHOOLS

5.1. SCHOOL #1 [1]

5.1.1. The Background

School #1 is a Community School. With an enrollment of about 180 students and a teacher-student ratio of 1:16, the school represents a microcosmic multicultural society with students from some 32 different countries.

5.1.2. The School Philosophy

The personal philosophy of the principal seems to have become the School philosophy. The School emphasizes emancipatory, humanitarian, and community-oriented activities. The motto is manifested in the multifarious activities: Love, trust, and attending to physical needs of the students. Parental involvement is extremely high. As the principal observes:

> My philosophy is based on love, trust, hope, and self-esteem. They [students] must learn to trust one another in order to learn to love one another; they must have hope for the future which lies in our young people of today who will be future leaders, and of course, self-esteem is of paramount importance, because if I don't feel good about myself, I can't feel good about anybody else.

The school recognizes the physical needs of the child along with the emotional and academic needs. The humanistic element runs deep and strong in the daily operation of the School. The basis of such understanding emanates from the firm conviction that love could be translated into any emancipatory and laudable activity. As the Principal puts it:

> The "spiritual" in education is important. ("spiritual" here refers to a power greater than oneself and does not mean "church"). It refers to any religion. In all religions, there is one common

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[1] To maintain anonymity, schools have been allotted numbers; the sequence in numbering follows no order. When necessary, specific information has been withheld in order to retain confidentiality.

> thread- that is, love for fellowmen. And I think love as an entity [can be] transferred into anything that we talk about, like peace education, global education, multicultural education- that's universal, as far as I am concerned- that's MY perception.

To the School, the importance of supplying basic needs of the child is paramount. "Unless," notes the principal,"the basic physical needs are satisfied, effective learning will not take place." Thus, it appears that the socioeconomic background of the students barely provides sufficient time and energy for the School to consider dramatic experimentation with the curricular innovations. The need for money, time, and personnel precludes the implementation of exhaustive academic ventures.

5.1.3. The Global Education Objectives

The notion of maintaining the basic needs of a diverse (multi-ethnic and multicultural) population within and without the school seems to be another expression of the idea of globality. Just as in any other school sampled in this study, no separate objectives for Global Education exist. The struggle here appears to be the provision of basic physical and emotional needs, in that order, before being able to consider more complex learning outcomes that could also include Global Education. Thus, the concept of globality exists as a constant underlying force which is not defined as such and is said to be expressed in the heavily emphasized community-based and commmunity-oriented activities.

5.1.4. Projects and Activities

The Principal noted that, despite the financial constraints, some students were taken on three different trips to developing countries. The principal felt that such trips helped students relate to life in other countries. While the activities within the School have been designed for multicultural, multi-ethnic, and marginalized groups representing the lower socioeconomic status, specific Global

Education ventures are mainly confined to environmental issues. The School does have posters on environmental conservation and facilities exist for materials that need to be recycled. Posters from Edmonton Public Schools Juice Box and Plastics recycling Program were found pinned up on the walls along the front corridor. The bulletin boards were covered with memos and announcements on tolerance, understanding, love, trust, and feeling for fellow-beings.

The School takes an important part in ethnic festivals and celebrations. It hosts and provides venue for civil occasions including citizenship and multicultural ceremonies.

On the day the researcher attended the School Assembly, among the weekly school ritual included an action song titled,"It's a Small World." The song implored the need for interdependence among humans.

There was public recognition by the Principal, for two students who had befriended members of different ethnic groups. The concept of a changing world within the classroom seemed to become evident. A visitor from Thailand, who would be working among the kids, was introduced to the Assembly.

The staff continue their effort to help students develop their personalities and attempt coping with their daily physical and emotional needs.

5.1.5. Analysis

The principal had initially accepted to participate in the research activities, i.e., questionnaire and conversation, but eventually denied to complete the questionnaire and decided not to engage in a conversation. The principal observed that "more action and less talk" would be preferred to definition of goals and formal objectives. Nevertheless, all the participants including the principal were extremely cooperative and helpful in allowing the researcher to be an observer in the daily activities of the School. The researcher was also introduced to the staff members who then engaged in informal discussions with the researcher.

To the staff, "catering to people from different parts of the world" is one of the main avenues of practising 'Global Education'. The involvement by the School in Adult ESL and Senior Citizens as part of its routine activities represents the practice of globality through community work. It is, as a beginning, one way of initiating processes that help children to understand variety in culture and background. In its effort at emphasizing the importance and the role of every responsible individual, Citizenship Training happens to be a high priority for the School.

There were some proposals by a member of the community to initiate some activities involving the Alberta Global Education Project; the proposal fell through for unknown reasons. Though unconnected to this incidence, the School does not send any representatives to the AGEP conferences. One participant observed,"Can't give you a reason [but it is] not because we are not interested."

Interestingly, the principal's disinterest in theoretical exercises appeared to be a paradox. In explaining this aspect, he observed,"I do not believe in spending time on theorizing. I just practice. I do not believe in short term and long term goals..."

In dealing with the definition of 'Global Education', the participant felt that it could be used as a general expression that included a variety of activities. As the principal put it:

> Multiculturalism, peace education, and global education, as far as I am concerned, they are all interwoven and I do not like to see divorcing one from the other... there are common threads [between these].

Unlike other sample schools studied, this school believed that some elements of Global Education could be achieved through multiculturalism and community-based activities. The struggle here is to provide for basic physical and emotional needs, before considering elaborate learning outcomes. The

participants recognize the need to become more global and, feel that the concept of globality exists as a constant underlying force that is not defined as such. To them, dealing with different ethnic groups in the heavily emphasized community-based activities is "global". These activities, the participants feel, have been designed for a multicultural, multi-ethnic, and marginalized groups that represent the lower socioeconomic status. Unlike some of the other schools that identify global issues with an overemphasis of environment and peace, this School claims to have given equal emphasis to the "physical and immediate emotional human needs." To teachers, Global Education was being done in any of the various activities- from subjects to hosting citizenship ceremonies. According to one of the participants, the idea of Global Education was being realized through interaction between people from different ethnic backgrounds especially those with a lower socioeconomic status.

Considering the available resources, the circumstances the School is in, and the public's expectations of the principal and the staff, emphasis has been given to the multicultural aspect of Global Education. The principal claims that despite limited resources available to the School, a part of the Global Education agenda is still being achieved by the School. The approach by the School here is that the problems of inequality and poverty immediate to the School environment need to be addressed before talking about poverty and suffering in an unseen faraway land. According to one participant, the common problems plaguing other developing countries could be understood by looking at similar problems at the local level. Thus, to this participant, the present activities could be regarded as a preparation for developing global awareness.

In short, the staff considered two crucial aspects that remain important to the functioning of the School. Accordingly, the School is: (1)considered as a community and,

(2)not only the venue for formal training but a place for communication, learning of languages, centre for interactions, central location for the hungry, hub for the seniors, and centre for all related activities for children along with their parents. Having recognized the power of language and the need for effective communication between not only children but their parents (many of whom do not know English), the School translates all circulars and memos into other ethnic languages before being sent to the parents and conducts English language classes for parents. In having recognized the importance of class inequality and the problems being faced by marginalized groups, the School staff in general, believes that it is attempting to achieve some of the objectives of Global Education.

5.2. SCHOOL #2

5.2.1. The Background

School #2 is a Composite High School and has about 2000 students. With excellent facilities and a large staff, the School offers Partnership Programs,[2] and a wide variety of academic, business, athletic, and vocational programs. The School has elaborate informative and descriptive brochures and booklets on available activities.

5.2.2. The School Philosophy

According to the School brochure, the basic emphasis in the School philosophy is on "student success," and thus paramount importance is given to academic results. The objectives of the School are: to provide students the opportunity to grow and perform well; to achieve good results and be responsible citizens.

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[2] Partnership Program is the linking of schools with corporate sponsors for financial and technical help. Besides funding for projects, inservice training for students still in school is a characteristic component of the Partnership Program.

5.2.3. The Global Education Objectives

Of all the schools included in this study, School #2 is the only one with a written statement on an attempt to include Global Education in its objectives. While the goal seems to be laudable, the School brochure which gives a description of activities concerning global issues appears to be learning one or more foreign languages or traveling overseas. School #2 is the only one in this study to have a separate formal student club aimed at human rights and peace. This club also deals with environmental aspects and topics of social justice.

5.2.4. Projects and Activities

During one of the visits to the School, the students and the teacher visited the Exhibition Hope: Seeing Our World Through New Eyes,[3] which was done as a part of the Global Education topic that was being dealt with at the time. The Exhibition itself was interesting and stimulated the students to think about life in the developing countries. Besides the usual programs including Advanced Placement Programs and co-curricular activities, the School has an intense interest in business partnership programs and school twinning projects overseas. The formal business partnership programs include associations with hospitals and malls. Cultural exhibits, travel exchange programs, and national excursions are some of the innumerable activities available for students.

Other organized student clubs or groups within the school include Animal Care, students involved in promoting peace (concerns itself with Amnesty International issues, food drives, etc.), Environment Conservation (focusing on fauna and flora), and Conflict Mediation (a modern version of the ancient village council for local mediation).

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[3] The Hope Exhibition, co-sponsored by the Agha Khan Foundation, a non-profit organization and CIDA was held at the West Edmonton Mall during June and July.

5.2.5. Analysis

The Principal, who had initially agreed to participate in this project, designated another individual from the social studies department to engage in the conversation.

Of a number of teachers involved in this study, one teacher's classroom would provide some interesting observations. At the classroom level, the observations and discussion revealed that this teacher was more open to the concept of Global Education. Having had some advanced experience in Global Education at the University, the teacher recognized the global inter-relatedness commenting, "There's no such thing as an isolated incident." Emphasizing the need to avoid making Global Education a subject, the participant observed:

> I think what we tend to do is, with most disciplines, is that when we hear the word 'global education,' when we hear 'peace education,' we tend to departmentalize... And yet, it is something that's really a part of all curriculums. The science teacher talks of the effects of the rain forests on the biosphere, you know, it certainly doesn't affect merely Brazil; it affects, you know, all of the country, ...the world.

In dealing with the issues of war and peace, the teacher felt the need to discuss matters pertaining to world politics. As the participant put it, "I talk about militarism with students, we talk about the Gulf... We'll talk the global issue of militarism." Emphasizing the need for teachers to have a deeper understanding of issues rather than mere information, the participant observed:

> As somebody who prepares the students for the 21st century, they [teachers] got to have an understanding of structuralism, you know, both directly and indirectly. It goes beyond just seeing the Smart bomb or a Patriot missile in the Gulf War, and it is so much attached to the whole issue of global consequence.

Commenting on the need for more inservice training and including more courses on Global Education at the

undergraduate level, the participant observed:

> we don't, first of all, have a lot of inservicing on it...for somebody who's not trained in it, tries to develop it, it's a little more difficult... You go to the university... and, you know, whatever your department says you do... and, they're changing, they've Global Education programs I understand now, and there's been people like Terry Carson in Secondary Education, and who do lot of work, but especially for the old guys who've taught history- the traditional type, you know, of thinking [the approach is] what is Global Education? You want to understand the world? Understand history.

The teacher attempted curricular improvisation at many stages, to inspire students. Student presentations on global issues were part of the classroom activities. Students seemed to be not only interested in international concerns but reasonably well-informed on related issues. Yet, in reacting to a pre-lesson question session on their impressions of the "third world" image resulted in student responses of stereotypical images, as portrayed and popularized by the media. Descriptions like, "poverty, hunger, death, malnutrition, and overpopulation" seemed to have an undue preponderance. Following the lessons and information sessions on the development in the "third world," students had, unknowingly, substituted their previous vocabulary with words like "innovative" "hardworking" "skillful" and "conservationists". Overall, there seemed to be an emphasis on environmental issues and problems relating to economic disparities.

To the teacher, the definition of 'Global Education' involved allowing students to "understand the differences in political/social and economic in varying countries" with an emphasis on comparative aspects of differences. As in all other schools, a global emphasis is not a curricular requirement but a prerogative left to individual discretion. The teacher also felt that the current texts [reflected] the "tunneled study approach." In having to deal with this

problem, it was observed that the teacher took the personal risk in using additional material (excellent in content and approach) to complement regular curricular materials. Sadly enough though, for the inspired teacher, the need to keep this part of the exercise low-key was evident, reflecting not only the monitoring and controlling of WHAT was being taught within classrooms but also HOW it was being taught. The typical dilemma of a teacher with an open mind but subject to closed covert scrutiny by a system in place was quite obvious. An example of the theory of resistance within a defined system of education appeared to be at work. Recognizing that "knowledge is political" and that some risks had to be assumed the teacher noted that there remained some opposition to the teaching of Global Education within classrooms. As the participant put it:

> not so much direct opposition; everybody will nod their head and go, 'Oh! This is nice'... That's nice, but I don't have time for that... I have to deal, you know, with the French Revolution...,' well, we all have to deal with that. <u>It's risky to talk about global education</u>."(Emphasis added)

According to this teacher, in one instance, when the teacher and the students wanted to do a humanitarian community activity called the '30-hour famine' within the school, the Principal's perception that such activity might have political consequences resulted in scrapping the idea. Commenting on the incident, the teacher observed:

> 30-hour famine just frankly speaking, is a very safe ecumenical group that helps third world nations and all that; sure, it's political as anything else, there's politics to it, but they're very safe... Well, they couldn't do that. The Principal said,"I want no part of it. Go outside the school..." The kids wanted to do it... The more I teach democracy as a social studies teacher, the less we have.

Most of the other teachers were either concerned with the problems of the School or felt (in spite of the claim that the

global approach should be included in every subject), that it was easier for a social studies and biology teacher to take up this responsibility. While a few teachers felt that the School administrators had the difficult role of satisfying differing needs of various interests, some felt that the consuming distractions involved in operating a school had caused difficulty in concentrating on the specific academic needs.

According to one teacher parental opposition to new and unfamiliar changes seems to be another major hindrance. When students write thought-provoking articles, parents pressurize the school and accuse teachers of being reactionaries. Referring to one such incident, the teacher explained:

> let me give you an example that happened in the school... Students have written articles that are disturbing. Parents, somebody will get of the newspaper and say, 'What are you trying to teach my children?' RCMP Turbans should not be tolerated- and I challenged that... the kids take a stand...they get information, and if they feel it, they should be allowed to write it. But if they- and you know, it wasn't turban issue by the way, it was, I can't remember which ones, they've taken the paper away from me, so well, in a way, you can't please everybody. And the intolerence that we see within the school, within the staff room, within the student groups, within our classrooms, within our office, we outside, have to work on simple things like freedom of press within schools...

According to the participant, a teacher would eventually decide not to jeopardize his or her job and succumb to authority.

Suggesting ways to improve implemention of Global Education the participant observed:

> Well, there's a couple of ways that I can think of. The first one is materials. May be we should look at the way the text books are designed... Second one is, Alberta Ed. [Education]. Getting <u>them</u> to think globally, like, we get our guidelines from them. That is, what we teach, not how we teach. Sometimes what we teach affects how we teach. So, those are two at the simplistic level, ways to do it... Take a look at the last Teachers' Convention-

> Portfolio, or booklet that came out, and ask yourself, [as to] how much Global Ed. [Education] it has, just one section that's directly related to Global Education. But, that was last year's theme. Not this year's. This year's theme, we have to change it all the time. And that's the problem. It becomes like a fad; think of the recycling phenomenon. How two years ago, even one year ago, everybody was really into it... Global Education is no different...

In observing that the need to include globality in other subjects, the teacher felt the existence of a strong opposition to such an idea by other departments, adding, "Sciences should be involved. I have constant fights with some of the people over...[in sciences]...saying,'not in my class room... should be in social studies...' Come on! There's gotta be ethics in science..." Finally, The teacher hoped that curricular changes giving priority to global issues, not only in social studies but across subjects, would be formulated at the university level and instituted at the school level.

5.3. SCHOOL #3

5.3.1. The Background

School #3 is an Elementary Junior High School, with classes from kindergarten to Grade 9. The 40-year old School has about 580 students and with a teacher-student ratio of about 1:19. With impressive physical plant facilities and a small group of staff, the School has an excellent playground, well kept classrooms, bulletin boards inundated with the final products of children's work, well-equipped resource room and library, classrooms, laboratories (science, home economics, computers,etc.), gymnasia, and other facilities. The School also prides itself in having one of the best French Immersion Programs in the city. The environment within and outside the building offered a tranquil surrounding.

5.3.2. The School Philosophy

The School philosophy focuses on 'Learning by Doing' and

is based on the premise that "Pride in Excellence" is necessary and natural. With an emphasis on children doing things rather than reading about it, "hands-on" approach seems to be the priority for all teachers.

One of the great assets of School #3 seems to be the Principal. Besides being extremely friendly and sociable, the well-read Principal had a very clear personal philosophy. The principal believed in the need for increasing global perspectives in every subject, the important role of the Alberta Global Education Project, and the vital function of the University of Alberta in establishing a very strong Global Education activity within the School. Very novel in approach, from seemingly mundane actions like teacher-student communication to the more complex principal-staff, principal-parents, and principal-educators interactions, the Principal appeared to be very personable. This in turn reflected in the overall dynamics of the School.

5.3.3. The Global Education Objectives

The conversation with the principal highlighted the importance he attached to the need for awareness of global issues among students. The principal had clear understanding about the underlying premise of the objectives of Global Education. Nevertheless, the relevant student activities in the School appeared to be mainly peace and environmental concerns. Despite listing 'Global Education Projects' as one of the Academic Activities in the handbook, description of courses being offered did not have any global mention. Even the social studies course description did not mention or have any global component. Similarly, with the exception of some sparse environmental issues, detailed listing for Science did not have any global component.

5.3.4. Projects and Activities

Besides the regular subjects, the School has a number of clubs. While no specific environment club exists, an outdoor education club is said to fill in this gap. The School prides

itself in its French Immersion programs. It is also involved in local, national, and international exchange of personnel and undertakes travel study for students (usually at the local level). For this purpose, the School has a Travel Club. Fund raising is another activity that the School encourages. The School also hosts "international interns" who come in and work on a short term basis with the students. Among the courses offered, there is an option of taking the complementary course 'Contemporary Issues' that deals with global and local issues.

5.3.5. Analysis

Findings at School #3 reminded one of Overly's statement that the attention given to global perspectives at the elementary level has been very minimal.[1] While the Principal had an excellent theoretical background on the effective implementation of Global Education, the description of curriculum (in the School handbooks) and the overall activities in the School seemed to lack any specific involvement in or drive for global approach. With social studies and science being core and hence mandatory subjects, the study of environment is an option for Grade 8 Regular and the study of Contemporary Issues an option for Grade 8 Enriched. The core subject Grade 9 science has a small unit on Environmental Quality. While the social studies program does mention understanding "people,cultures,regions and nations" as one of the four main objectives, the fourth objective in the very same section mentions about developing positive attitudes towards cultures in "their [local] communities." The studying of nations and peoples is mainly for information and does not link in with understanding and dealing with such diversity. As mentioned under 'Activities', the option to study global and local issues is available under the complementary course 'Contemporary Issues' which, according to the curriculum outline, appears to be reasonably relevant. A course titled 'Environmental Studies' is also offered as an option under

'Complementary Courses'. In short, none of the core academic programs deals with any global issues except for some reference to environmental concerns. According to the principal, the School has teachers visiting frequently to teach on a short-term basis. Students from Grade 7 and above seemed to have a concern for peace and the environment. There were some excellent poems written by students and pinned up on the bulletin boards in the corridors. Some of the poems reflected sadness and disconcert for the ecological destruction caused by abuse and wars. The awareness for such issues among children was remarkable and even admirable. Despite the Outdoor Education club, the School did not have any specific clubs for the Environment or Peace. Due to a number of reasons (including the bad timing and examinations), it was not possible to consult with the staff in this School and the overall involvement and opinions of teachers are not known. Nevertheless, during conversation, the principal felt that the present emphasis on testing and measurement has done more harm to the cause of Global Education. As he put it,"talking about education for global citizenship, the measures aren't there at the time people want to assess that congruence, and as a result, insecure teachers will gravitate towards the things that can be more readily measured."

The principal argued that the common slogan, "think globally and act locally" was a "misnomer," feeling that it was essential to "think and act both globally and locally." In describing ways of implementing Global Education, the principal explained:

> I know here at [the school] some of the catalysts that have existed here, at least, some aspects of Global Education has been possible by having teachers or interns from other countries working in the school. And partly because it is so much more important than learning about another culture through textbooks. And secondly, as the teachers feel insecure about their knowledge of global issues, it allows them to have that kind of resource present and available, you know, to

> them... To focus on global issues, I think they feel more comfortable, taking thematic issues like hunger, war, I think issues that can be treated globally. There's much better chance for that than for Canadian teachers to feel totally confident about regional, historical, or global topics."

One of the major criticisms that the principal had was on the Alberta curriculum which lacked global focus. Elaborating on this, the principal commented:

> I think that it [Global Education] has become [a movement], and one of the struggles that educators have, and may be others as well, is [that] should we worry about what drives that movement? As far as schools are concerned, should Alberta decide, as they did with the tolerance understanding question where they reviewed curricula and textbooks to see whether there was any bias or racism or so forth in the text and they tried to deal with that across the curriculum. Should they decide too, that they [would] want to examine every subject that's taught at every age level to see where global perspective could be infused. Should we worry about whether or not that motivation is economic or should we be satisfied that the global perspective is being promoted and take advantage of the, let's say, sort of educational opportunism fueled by political or economic motivation of politicians?

Reacting to the "lack of focus" on global perspective, the principal observed:

> I think that there's a real problem in many provinces, Alberta included, where you see the provinces focusing on, let's say, more testing and results... Our own district... recently developed [strategies that] doesn't talk about global opportunities or talk about relationships outside the district very much. It is very inward-looking document, and none of the bosses, since I've become a principal here, have provided any encouragement to promote global perspective...

The principal did not preclude the possibility of action that could be initiated at the school level, noting that:

> they [the 'bosses'] have applauded any initiative the school has taken, but our school-based decision-making model- if the school wants to take this initiative, it will be fully acceptable. But

> people who are trying to react to district priorities or provincial guideline, they probably wouldn't bother taking the time to promote global perspective in our schools.

In regard to elementary teachers consciously choosing other themes over global themes, the principal felt the lack of materials and training. Explaining this aspect, the principal noted:

> We find here that it's almost like, sort of a part of one's conscience, that if your teachers are sitting down to work out themes for the year or areas in which the curriculum can be integrated so on, without some guidance and so forth, it would be very easy for a group of teachers to sit down and develop only seasonal themes or pick a theme like hats, or chocolates, or something that could go across the primary curriculum and instead of taking a theme that might have the opportunity for more of a global perspective. So, I'm saying that you need to keep that global opportunity and encouragement that teachers on the whole are not naturally inclined to choose themes in which they may also be a little bit insecure with regard to their own background or the available resources.

Citing some school boards in the United States that have critically examined their curriculums for global components, the principal felt that it was time for the Alberta Education Board to examine their priorities and approaches, and hoped that the Faculty of Education "with its international thrust could translate that thrust into practical terms...and probably exert an influence" on what happens in curriculum development in Alberta.

The principal also felt that there were some "conservative elements that felt Global Education a sort of a socialist process" but did not feel such opposition influenced the successful implementation of Global Education. In dealing with the implementation, the principal agreed that there was this feeling that one really needed a "strategic plan as to how Global Education could be infused" in schools effectively. In making the infusion of Global Education less

"revolutionary" for the conservative critics, the principal suggested that:

> we need to deal with it in a much more-I actually use the word 'infuse', because if you're infusing you're building upon what's there... You're not revolutionary, you're not, sort of saying that every second year you have to have a women's issues theme or something, you know, [just as] we are dealing with development education [and] can't be totally anti-capitalistic and so forth; we have to watch that the initiatives that are encouraged are not seemed to be straight political movements, that they are based upon the needs of the goals of schooling and education in the province of Alberta, [and] should do all that's possible to promote global citizens.

And finally, the participant in acknowledging that more could be done, commented "we're not doing nearly what we would like to do. And it still is a bit sporadic. I'm still one of the people who find a tremendous gap between what we believe in and what we do. And my goal, of course, always is to minimize that gap..."

As to national and international student exchanges, one might want to question whether such exchanges could be labelled 'Global Education'. While it always need not be so, exchange programs and twinning projects may sometimes tend to become least effective in achieving global consciousness; such activities may become venues to "helping" other [usually poorer] countries with donations in the form of books, food, or financing.

In conclusion, the principal of School #3 was extremely cooperative and helpful but despite repeated requests, did not complete the questionnaire, suggesting during one of the meetings that the questionnaire was "too long, vague, time-consuming" and that "to do justice it would take a very long time to complete."

5.4. SCHOOL #4

5.4.1. The Background

School #4 is a Composite High School. With an enrollment of about 1200 students and a teacher-student ratio of 1:17, the school is well-equipped with excellent facilities. In the huge sprawling complex with sufficiently furnished classrooms, laboratories, and sports facilities, the school has a wide variety of community-based activities.

5.4.2. The School Philosophy

The School philosophy appears to be explicit in the way the daily activities are conducted: every effort is made to keep the machine oiled and running with least possible problems. Specific goals for learning have been identified by the School. Irrespective of student performance, Teacher Advisors are assigned to all students. The School itself appears to be a huge machinery involved in mass production of trained individuals. Nevertheless, personal touch among the staff and between the staff and students is never lacking.

There seems to be considerable emphasis on vocational training. The School also has joint ventures of Partnership Programs with businesses.

Having attended some of the AGEP conferences, the participant teachers (involved in this study) had a fairly clear idea of the basic goals of Global Education.

5.4.3. The Global Education Objectives

While the teachers are involved in different activities that could be termed community-oriented programs, Global Education appears to be the responsibility of a few select departments, mainly social studies, and to some extent, biology (environmental studies). While it is understood that Global Education does not exist as a separate course, Social Studies 10 Topic A deals with "Human Rights in Canada" and Topic B concerns "Canadian Unity" while Topic C is titled "Canada and the World." As the self explanatory title indicates, the study of human rights is confined to the

Canadian context. Elaborating the description of Topic C, the intent is to provide opportunities for students to understand the concept of citizenship and the "competing values of national self-interest versus global concerns."

Social Studies 20 Topic A deals with "Development and Interaction of Nations..." and is restricted to Nineteenth Century Europe while Topic B titled,"Interdependence in the Global Environment" addresses global issues and concerns.

5.4.4. Projects and Activities

The School has an Environment Club. The teacher in charge emphasized that this Club was "fairly active," in the sense that students spent extra time and energy in staying behind after school and on weekends and even holidays, to catch up on Club activities. The students in the Environment Club also produce handmade cloth lunch bags (which the teacher displayed with pride). "It's a small thing...but it's saying something." Every classroom and staff room is supplied with paper bins for materials to be recycled. Every Wednesday, a group of volunteers collects these materials for recycling. The Club has also been instrumental in lobbying the administration to replace, by the end of May, all styrofoam cups with environmentally friendly cups. Besides, the students are involved in putting up posters, and contributing to magazines dealing with related issues.

The environment seems to be the rage and most activities involve students interested in minimizing ecological damage. With students involved in innumerable activities aimed at cleaning up and maintaining a better environment, student interests in recycling programs and conservation activism abound.

The School has a United Nations club which engages in a number of ventures that deal with international concerns. It is also tied in with Peace activities. The members collect money to send a delegate to the Seminar that deals with Amnesty International, letter-writing campaign, etc.

Twinning Programs exist between the School and schools in some developing countries. Exchange of information, skills, and personal involvement occur between these schools.

During some of the classes dealing with global concerns, Peer Group cooperation sessions help students engage in debates about poverty, food aid, and development. In one instance, the social studies class did a group project on food production and self-sufficiency among developing nations. The teacher divided the class into five groups, each one emphasized a different unit and students from one group 'taught' those from the other groups. The teacher supplemented this activity with other audio and visual aids, by using films and other such materials and, as the teacher put it, to "tie up the stuff together." The students returned to the large group and presented their comments and conclusion to the class which was then followed by general debate and discussions.

5.4.5. Analysis

According to one teacher, Global Education involved "awareness of other cultures (history, geography, politics) and awareness of interdependence (politically, financially, environmentally)." Another teacher felt that it was necessary for teachers to realize that "we don't want to instill values but want them [students] to question values" recognizing that while no education is neutral (and hence not value-free), it should prompt students to question critically.

One teacher, explaining that teachers dealt with global issues noted:

> The students find an awful lot more difficulty with the concepts and philosophy and so on, and the unit on history than they do, on the more pragmatic aspects of Global Education. So, we don't give it full weightage; that doesn't mean in terms of time-that doesn't mean that we don't incorporate Global Education into our classrooms. All the time, it becomes part of the curriculum in the [Social Studies] 30s and the 10s.

Explaining how this is done, the teacher added:

> We do this in a number of different ways, you know...in terms of current affairs, current events, things related to the third world countries, things related to the interaction between developing and underdeveloped countries, problems related to population, problems related to resource-development... ecology, and, that type of things.

While social studies teachers dealt with most of the issues, the science teacher was also involved in some of the other aspects of global concerns such as environmental issues. The social studies teacher taught a number of related global concerns such as:

> population, population pressures, the relationship between developing and developed parts of the world, the idea of war, what causes war and frictions that relate to hostilities, warfare between peoples, peace education...

In regard to specifics about the current curriculum, the social studies teacher expressed satisfaction, observing:

> Yes, I do think it [the curriculum] is appropriate. And of course, issues related to global peace-environment- are issues, that, you know, they supersede all of the other issues. So, the kids are concerned for example, the kind of things that have happened in the past, the wasting and so on, and that becomes part of the historical development or in sociology or philosophy, for example. It becomes part of the kids' way of living- in the way you see the world. That's what we want; we don't want to make the environment a subject... It's the same thing, whether it's Peace Education or the attitudes towards racial groups. That's part of our course too, you know, but we don't want that as a course- a separate course...

Yet, the person felt that the present curriculum was not perfect, adding that it has had an "Eurocentric attitude. I mean, our curriculum and our value systems- I'm part of that. And I've got to re-educate myself... There's a whole new way of looking at things. It really is." The participant also felt that we should not be comparing other educational systems in order to make our curriculum more 'global'. As the person puts it:

> To compare us with the kind of education [system] they have in Japan and Germany is, as the present Minister of Education is doing [is inappropriate].. One of the things we have to recognize, in terms of incorporating that education is a part of an overall thing...the problems these people have are much deeper than things that relate to their education. They're concerned about their family; their father having a job, there being enough money to pay for the mortgage, for the groceries- the concern about things that relate to abuse of various types within the family unit in society. And that's where the education system comes in too... Let's face it. Japan is a very racist homogeneous society. They don't have to worry about fitting other people in.

The overall observation points to two main inferences: (a)more than one teacher demonstrated the critical aspect (the liberating factor and the emancipatory component) of Global Education. Some of them had completed their graduate programs and were familiar with the work of Freire and Giroux. Thus, the teachers were well-informed and were aware of the underlying principles of Global Education. (b)the students and the teachers were engaged in a number of related activities suggesting the desire for the knowledge about global issues, though, most of the activities seemed to focus and revolve around environment. While issues relating to peace came second to environment, aspects like racism and multicultural education appeared to be excluded or limited. In fact, all participants in this study denied vehemently that racism was a problem in their school insisting that such problems were seen only in other institutions. One participant was emphatic in that they were doing just fine and commented "we are satisfied at present with our approach to global awareness... We believe we do make a contribution within the constraints of limited time and energy." This participant did not think it was wise to "expect" the university or the AGEP to help or coordinate more than what is going on now. The participant also denied that there were any specific problems in

implementing Global Education. Critical of the university, the participant noted that:

> the University for one, has kind of shut itself out...And I think that oftentimes, there's been this kind of aloofness- "I'm from the university, what do you know? You're just a teacher!" That has created a bit of tension and problems. I've run into some of that myself... I wanted to do my senior level 500 level ... course and the guy says, "...you're just a teacher!..." How insulting!

While the school claimed that twinning programs and exchange projects were part of their Global Education agenda, the effectiveness of twinning programs remains questionable. Whether such partnerships, be it twinning or exchange programs, achieve objectives of Global Education remains unclear.

Budget cuts and the limitations on funds available for books were cited by one teacher as a hurdle to securing more resources relevant to Global Education. All teachers subscribed to the view that infusion was the best method to implement Global Education effectively. They also raised concerns about the already overloaded work of teachers. One participant commented that the teachers were doing the work of parents, psychologists, counsellors, and friends. In many cases, the social studies teacher appeared to be in charge of dealing with global issues and the teacher gave priority to environment, global peace, and population control (in that rank order). Again, as in other cases, the teacher denied the need for anti-racist education, commenting that the School has had no racial problems. Whether such problems have not been identified or misconstrued as manifestations of other problems remains unanswered. Overall, the emphasis has been on activities concerning the environment.

Chapter 5 Endnotes

1.Overly,N.V.(1985). Global Studies in Elementary and Early Childhood Education. (ERIC Document Reproduction Service No.ED 265 109),p.2.

CHAPTER 6: SUMMARY AND CONCLUSION

6.1. SUMMARY OF RESPONSES FROM SCHOOL PARTICIPANTS

The following comprises a summary of comments from the participant teachers.

Some of the teachers observed that:

1. the overall workload of teachers was heavy and hence, spending more time on researching, planning, and implementing new techniques and strategies to teach Global Education would be additional pressure.

2. the definition of Global Education was very vague, too broad, extremely elusive and hence, difficult to comprehend, making it more difficult to be implemented.

3. Global Education has some degree of opposition due to the perception that it is "subversive," "with hidden agendas," "radical movement," and "leftist motivated crusade."

4. lack of resources and time limit effective implementation.

5. more technical cooperation from the universities was necessary to coordinate activities between institutions in order to complement each other.

6. more professional help from the two institutions, namely, the university and the Alberta Global Education Project, was necessary and that such involvement include the classroom activities rather than exclusively cater to the teachers.

In conjuring up a role for the university, some of the participants suggested the following:

-University (along with the AGEP) must present workshops at the Parents' Meetings.
-University students must volunteer to work at the schools.
-University students should especially consider working during Summer School; they also should contribute to the planning of school activities.
-University should encourage school teachers and students to participate in school-related activities.

Following are some of the preliminary suggestions after having analyzed the observation, conversation, and questionnaire data:

1. Closer link between the university and schools is a major decisive factor. The relationship between the university and the schools must be re-evaluated. The feeling of teachers that "the university has a colonial and condescending attitude toward teachers and that university professors are lost in theoretical abstractions and enclosed in their ivory tower of idealism" must change. On the part of the university, professors from the Faculty of Education may want to consider spending more time within classrooms.

2. Teachers have to be involved in a network in order to fight for freedom of expression and to support and encourage each other for the common cause.

3. The emphasis for environment (an important concern nevertheless) has resulted in a fad that has overshadowed other global concerns (human rights, gender inequality, peace, and intercultural education) and, a reconsideration of the aims and objectives of Global Education is due.

4. The teachers should attempt to move from being "intellectual informants" to "empowering pedagogues", from "instrumental practice" toward becoming "transformative intellectuals" in order to address the critical component of Global Education.

5. The schools may have to make a sincere effort to re-phrase their school philosophies and press for curriculum reforms.

6. The Alberta curriculum must be evaluated for global components and global perspectives.

7. Teachers from other departments should be involved in Global Education ventures (conferences, workshops, debates, presentations,etc.) in order to prevent Global Education becoming another subject taught by social studies and science/biology teachers.

8. The excellent work being done by the provincial Global Education Projects could be extended to the classroom level rather than targeting only the

teachers at seminars and conferences.

9. Schools will have to address problems of race tensions rather than deny that racism is only in other schools. Teachers themselves will have to be open to anti-racist education.

10. Global Education at the elementary level appears to be perfunctory and a more well-defined curriculum structure would be useful.

11. Global issues at the junior high, high, and senior levels must not be exclusive to complementary courses but must be included in the core subjects.

12. With the current gravitation toward testing and measurement, the quantitative aspect of schooling has become more important than the qualitative outcomes. Educators and politicians will have to understand that values and commitments cannot be measured in terms of achievement. The cause of Global Education will suffer with the present trend to quantify educational outcomes.

13. The concept of "global competition" must be recognized as an impediment to development and a hindrance to international cooperation; the emphasis has to shift from competition to cooperation, from conflict to peaceful resolution and, from profits to humanitarian needs. This must be encouraged from the classroom activities to the understanding the international scene.

14. Global Education has to change from its present status of dealing with cultures as something "exotic" to a more rational and critical understanding of relationships in global interrelatedness. In order to understand the world order, the need to differentiate between interdependence (relationship involving two equal or almost equal partners) and interrelatedness (relationship usually involving two unequal partners) is necessary.

15. We all, as educators, must prepare today's children for global citizenship rather than the current narrow concept of nationalism and ethnocentricism.

While most of the participants were satisfied with the present infusion method of teaching Global Education, there were teachers who were less happy about the strategies of implementation. Most of the principals were comfortable with the present approach while many teachers felt otherwise. Despite the professional development programs available to them, the teachers claimed to have been isolated from other global educators and that they lacked the necessary help and technical expertise. Almost all of them agreed that the Alberta Global Education Project has been doing a good job in helping teachers gain professional help but conceded that more interpersonal relationship with teachers, parents, and students would be desirable.

The observations suggest that: (1)the present concept of Global Education is imbalanced (weighted heavily in favor of environment while neglecting other equally important issues) (2)despite being aware of global issues in general, many teachers remain unsure of what exactly Global Education is, and (3)in order to facilitate the infusion of Global Education effectively, a closer coordination between schools, universities, and the concerned government and non-government organizations would be necessary and even rewarding.

6.2. ON GLOBAL EDUCATION

It is possible to stimulate students to critically question decisions taken by influential politicians in important world affairs. In understanding world events, students may ask questions such as: (a)why would the "United States, the world's largest polluter, decline to sign a biodiversity treaty to protect the earth's species"? (b)why does India consider any open or formal discussion on nuclear armament a "threat" to national security? (c)why does Canada continue shipment of uranium to Japan? (d)why do international communities continue to ignore human rights abuse in the newly "liberated" Kuwait? (e)why has there been no promising

solutions to the politics of the Middle East? (f)why are the Indians of the Americas celebrating the Columbus quincentennial by demanding the return of their land and sovereignty? or (g) why have nations and multinational corporations continued to ignore environmental damage?[1] In order to understand these issues students must go beyond mere information seeking level to learning to question policies and decisions taken by people in power. As Hicks comments:

> A critical global education, or futures education, requires that we recognize and confront ethical dilemmas, rather than just describe them. In doing so we need to listen to the voices of those who suffer injustice, which is still the majority of inhabitants on this planet.[2]

With students becoming more critical in their thinking, seemingly insignificant issues and changes that appear innocuous become subject to circumspect analysis. This is where Critical Theory plays an important role in raising awareness among teachers and students.

And we need to ask how does all this affect Canada? What can we as Canadians do? And of course, to ask ourselves that not so uncommon question- who is a Canadian? And unless we emphasize the cultural differences and respect the diversity of the mosaic nature of Canada, one cannot talk about global understanding. Some educators have suggested linking Global Education with multicultural education not only to understand cultural diversities in industrialized countries but also appreciate those cultures in the respective homelands.

In the remaining part of this section, three main concerns will be addressed, namely, the Canadian need for a multicultural education toward an antiracist education in a changing 'international' classroom, the evolving nature of Global Education and the multifarious views prescribing different approaches to implementing Global Education, and finally, the urgent need for true democratic freedom- freedom of speech, not only for our students in the classrooms but

also for those teachers who would like to stand up and question critically but are intimidated by people in power.

In taking the Canadian context into consideration, Global Education, linked with multicultural education would prepare the future citizens of Canada to realize, anticipate, and be equipped for expected changes. Such changes would need to be taken seriously including those based on the prediction that "when the next millennium begins, 5.7 million Canadians will trace their ancestry to Asia, Africa, the Caribbean, Central and South America."[3] Take for example, the city of Toronto where according to 1986 census, non-European population had grown from a mere 1% in 1951 to more than 12% by 1986 while people of British heritage had decreased from 72.7% to 52.2%. By 1991 census, blacks will likely be the second largest group in Toronto.[4] 1.5 million immigrants came to Canada between 1980 and 1990 of which, about 157,000 settled in Edmonton and Calgary, Alberta.[5] The mosaic multicultural nature of Canada has never been evident as now. And yet, the social condition of immigrants, especially among the visible minorities, has not changed for the better. A 1986 survey by the Economic Council of Canada has shown that "immigrants from the Caribbean educated in Canada, are paid only 74 per cent of what native-born white Canadian earn."[6] And unless we can address these problems of inequity through education and political awareness, today's children and the future citizens of Canada will have to expect encountering potential problems such as the Toronto riots. Institutionalized disparities cannot continue to be entrenched in the cloak of imagined naivety. Unless we explore and expose the racial inequalities, we cannot make Canada a truly safe multicultural society. A government advertisement states,"Racists are made, not born."[7] As Carson aptly puts:

> Our classrooms have become <u>international</u>. They have not become so as a result of any choice on our part but through the circumstances of the modern age. The world is in the classroom and our classrooms

> are open to the world as they never have been before... The globe is 'right here' in front of us embodied in the children.[emphasis, original][8]

With this "globe in the classroom and the classroom in the globe"[9] situation, teachers and parents can work together to raise awareness among kids to respect and understand each other. But, in order to do this, the teachers themselves should overcome racism. It is important to cite my personal experience here. During the course of fieldwork in this study, a (Caucasian) teacher accompanied me (a colored Canadian) to one of the four sample schools. It was unpalatable to one of the teachers in the School, who later promptly contacted the teacher who had escorted me to inquire agitatedly,"What are you doing walking around with <u>those</u> people?" It is thus important to remind ourselves that racism is not a phenomenon on the streets among the illiterate or a scourge among the ill-informed students. It is more ugly and prevalent among the supposedly well-informed "intellectuals" who are to influence our children in order to make them better citizens. Yet, the danger of generalizations must be avoided and the promise of change will have to be evolutionary rather than drastic and abrupt. A well instituted multicultural education, along with ingredients from Global Education to address international inequalities should at least attempt to redress some of the inherent problems facing our society today. In fact, the changes should begin with the reconsideration of our curricula that are supposedly "international" or "global" in approach. The approach to making a global citizen needs to be reconsidered. The Association for Supervision and Curriculum Development (ASCD) at its 44th Annual Conference in 1989 "called for an end to the 'cultural myopia' of American schools and reaffirmed their support for citizenship education as the central purpose of education in a democracy." Contained in the text of the 'ASCD Resolutions 1989-#12 Global Education' were specific mandates to "support multiple

perspectives and divergent points of view" and that would result in a healthy patriotism that does not imply irrational nationalist parochialism.[10] The following passage elaborates on this point:

> Inculcating a sense of obligation and responsibility does not require a return to the jingoistic patriotism which in the past was mistakenly equated with loyalty or obligation only to one's own nation and people. Such "patriotism" all too often manifested itself as xenophobia or militarism. Real patriotism and good citizenship in today's interdependent world requires a broader transnational outlook and a greater concern for the human rights of all the world's peoples.[11]

Changes do not imply addition of topics or drastically transforming the curricula. Overly, for example, suggests that changes do not mean adding another course, unit or lesson to the overloaded curriculum. He calls for "the integration of subject matter, skills, curriculum materials and experiences into an articulated whole by the teacher in the interactive process of teaching."[12] Overly especially deals with the problems faced at the early childhood and elementary levels of education, suggesting the lack of attention to these levels in favor of specialization and professionalization at higher levels of education.[13]

What should be the aim of Global Education? According to Bacchus, the goals of a true Global Education is:

> not just to teach students about particular countries because if that was so we would have a difficult task in deciding which countries should be selected for study... And we must remember that, despite some distorted developments in this field our concern in Global Education is not simply to enhance our own national economic interests, i.e., we do not teach 'global education' as part of our foreign trade policy to increase our exports to certain countries.[14]

When one considers the changes that have occurred in America, from "traditional American liberalism, 1950s modernization theory" to "Immanuel Wallerstein's World System's approach...

the Global Education movement in its present form stresses more a universalism of civilization than the particularism offered by anthropology or the humanities."[15] Avoiding the exotic and the Western ethnocentric parochialism in analyzing historical changes, anthropologist Johnson suggests the use of cultural anthropology in order to move away from the "dominant model of historical and social analysis that stresses technological-economic, evolutionary determinism and offers rationalism as the sole characteristic of humanness," which he perceives as a model that stresses "liberal, secular, progressive model of a universal world culture." Suggesting that we move toward celebrating the "humanities, especially art, music, literature and history, because they focus on particular, not generalized civilization and aspects of culture,"(emphases, original)[16] Johnson feels that we need to strike a balance between the "paradox of universalism" ("common world culture") and that of "cultural particularism."[17] In accepting Johnson's suggestion, one might tend to question whether the "humanities" approach, while being consistent with the objectives of Global Education, would still not be a liberalist paradigm.

While Johnson takes the cultural anthropologist's view, proposing that humanities has an important role to play in the implementation of Global Education, Hosay argues that Global Education through humanities with a humanistic approach would be the most effective method to pursue. Critical of the "world systems" approach, Hosay feels that,"deterministic and ahistorical, the systems approach to global education sacrifices historical complexity to analytical abstraction, and it is basically hostile to the humanities."[18] Linguists like Benseler and Bernhardt suggest using multilingual approaches to effective Global Education. According to them, teaching of language and culture using more than just one language leads to a better "perspective from which to address the world."[19]

Global Education has been a bone of contention among individuals representing various political, ethnic, and religious backgrounds. Attacks by the Right on peace education, for example, have been recorded by some. Hicks cites the case of attacks against peace education and world studies that included accusations against individuals such as David Selby, Robin Richardson, and David Hicks.[20] According to the accusation, world studies was described as "a wide-ranging movement bent on the radicalisation of the curriculum which played on children's emotions and discouraged analytic thinking."[21] Yet, according to Hicks, this particular individual's accusations lacked credibility since similar attacks had been levelled at "United Nations Association, Christian Aid, Oxfam and the Overseas Development Administration among others..."[22]

Similar allegations by the "ultra-right" conservatives have been reported by some teachers in the schools. One teacher felt that schools are "comfortable" as long as the teachers and students were involved in "safe" activities such as clean-ups, donation drives, heritage days, and peace debates rather than address contentious issues like racism, gender inequality, structural violence, domination and control, imperialism and colonialism, and native demands. Since Global Education addresses all these pertinent problems, teachers dealing with Global Education may be labelled "subversive" and hence become targets of displeasure and retribution.

6.3. ON THE ROLE OF THE ALBERTA GLOBAL EDUCATION PROJECT

The feeling that the AGEP was getting to be institutionalized as in multiculturalism seemed prevalent

among some participants.[1] Due to the exclusivity, i.e., being formally systematized, the sense that the AGEP was heading toward a hierarchical structure, and not grassroots (involving students) was echoed by some. Some participants felt that the Project should reconsider its role in order to include school students, parents, and university students. Secondly, one participant observed the need for the Project to derive motivation from within and eventually attempt to achieve intrinsic drive rather than continue to depend on extrinsic forces. The suggestion was that the AGEP must engage in implementation at the school level to show <u>how</u> to do it rather than propose ideas at conferences and workshops. One participant felt the need for presentations to include students and teachers in order to alleviate the present concern of teachers that they were being allocated more tasks.

While some of the teachers' suggestions were not unreasonable, it would be futile to expect the AGEP to assume classroom responsibilities. Since many workshops, conferences, and inservice education do emphasize "how to" sessions with hands-on demonstrations for teachers, it might be implied that some teachers do not have the initiative to try out strategies in their own classrooms following the AGEP sessions. A major system obstacle regarding inservice is that school boards and departments often are unwilling to invest the finances required for effective inservices to occur. Financing replacement or substitute teachers while permanent staff attend AGEP conferences and workshops is a commitment the school board might not be willing to undertake. This could be resolved by allowing teachers to take some students along with them for the demonstration lessons.

In conclusion, since the AGEP is currently being

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[1] The premise was that multiculturalism has been instituted as a separately funded Federal venture that has entailed in a system of 'top-down style' management of issues and concerns.

perceived by teachers as another formal structure heading toward the state of a university-type activity, it needs to dispel such concerns by becoming more accessible and approachable. Unless and until the Project considers both teachers and students as almost equal targets, formal workshops and professional development sessions will merely reinforce the idea that the AGEP is creating additional work for teachers. Exclusivity can only breed apathy and eventually antipathy for institutions and projects that are guided by good intentions. And this could lead to the innocent but premature demise of the Project. Since, in many instances, the universities have reportedly alienated themselves from schools, the AGEP is in the enviable position to form a vital link between universities and schools. In this extremely important relationship, the Project will not only nurture itself but develop and achieve its goals. If the Project can establish such a relationship, it would be the greatest reward to all those involved in this laudable endeavor.

6.4. ON THE ROLE OF THE UNIVERSITY

One participant observed that the universities were a "law unto themselves" and engaged in unidirectional communication. Elaborating this point, the participant explained:

> Universities necessarily don't even know how to get in touch with the schools; they send a note to the supervisor [at the school]. So, the information begins and ends there. School communicates while the university announces.

The participant observed that whatever links existed between schools and universities have risen out of necessity. While, at the practical level, universities, and especially so the Faculty of Education, have linked up with schools only for education practicums, "other faculties such as Science, Engineering, History, etc., have become 'faceless'..." The suggestion that the need for universities to get more closely

involved with schools was repeatedly made by most participants. The comment that 'Global Education' should not cause additional workload, merely causing delegation of work to the already overburdened teachers was voiced by some of the participants. The need for an increased role of the university in training student-teachers in more exhaustive global concepts was stressed by a number of teachers.

Another participant commented:"The university has a colonial and condescending attitude [towards the schools]... and the schools are doing the work these guys are supposed to be doing. The university is busy in research and writing without the knowledge of what exactly is happening at the school level."

In conjuring up a role for the university, some of the participants offered the following suggestions:

(a)University (along with the AGEP) must present workshops at the Parents' Meetings.

(b)University students must volunteer to work at the School.

(c)University students should especially consider working during Summer School; they also should contribute to the planning of School activities.

(d)University should encourage school teachers and students to participate in school-related activities.

For example, in one case, the University had not sent any student-teachers to the School for the past six years but all along, innumerable articles, papers, and reports were written about the wonderful projects conducted at the School. This was perceived as an academic exercise out of necessity rather than a need to interact with the school.

An overall sense of disappointment with the universities appeared ubiquitous and despite such feelings, the teachers wished that there would be more understanding and empathy among the Faculty members and that there would be more joint ventures between schools and universities.

While such concerns do have a historical substantiation, the university has been to certain extent, involved in making the teacher training programs more appropriate to the needs of schools. Global Education courses are being offered at the undergraduate and now at the graduate level at the University of Alberta. By offering a new B.Ed., minor in Global Education, the University of Alberta will be a pioneer in this area and the schools can look forward to new graduates who are more comfortable dealing with global issues. The graduate courses in Global Education will provide interested teachers an option to brush up their skills besides gaining knowledge and skills. If AGEP can successfully encourage school teachers to link up with university professors having common interests, the seemingly lingering impasse may be over.

6.5. LINKING UNIVERSITY OF ALBERTA, AGEP, AND THE SCHOOLS

While many of the Alberta Global Education Project's endeavors have been with teachers and academic consultants from the universities, involving more teachers, professors, undergraduate and graduate students, and very importantly, the students in schools, the role of the Project will become extremely crucial in not only furthering the cause of Global Education but becoming a reinforcing link between universities and schools. While most teachers applauded the Project's role, it should be considered a complement that these teachers have felt a sense of deprivation, seeking for more involvement with the Project; and that they wish for a closer relationship with the Project (rather than a casual indifference).

6.6. IMPLICATIONS FOR FURTHER RESEARCH

A larger sample of schools from within the public school system and also institutions within the Separate School Board districts would provide more wealth of information. Despite the exhaustiveness, including schools and participants from other cities may be more rewarding. An increase in the overall

number of participants may provide more information. Involving students in the study by directly engaging in conversations might be interesting. Tracking the classroom experiences of new graduate teachers who have taken Global Education at the university might be another interesting venture. Conversations with Education Faculty professors might provide information that could be compared with the information obtained from schools. Studies that involve other projects such as Edmonton Learner Centre, University of Alberta International Centre, University of Calgary Division of International Development, Southern Alberta World Development Education Project, Tools for Peace, UNICEF, Global Cooperation for a Better World, Christian Farmers Federation, University of Alberta Peace Education Project, Educators for Peace and Social Justice, etc., may provide more information on cooperative Global Education ventures. Administration of questionnaires province-wide might also be interesting. Using Action Research might be another method that could yield more information. Utilizing these varied information, different strategies to implement Global Education could be pursued.

6.7. CONCLUSION

Despite the fact that Canada spends $40 billion on education, not much of a follow-up is done on the outcomes of this massive investment. Alberta's Education Minister Jim Dinning commented:

> Alberta taxpayers already spend 2.7 billion dollars a year in education; that's about 5600 dollars per student on average across the province; that's about 160,000 dollars per classroom. It's a significant amount of taxpayers' dollars. So, rather than saying [that] we need more money to do more of what we've always been doing let's be sure we know clearly what we want to accomplish, focus on those results and then put the quality people and dollars into the classrooms and account for those results. And then, if we do well, let us celebrate.[23]

Dinning was substantiating the need for accountability through more testing rather than the quality of education. In the government document titled Vision for the Nineties...A Plan of Action Dinning proposes moving toward "excellence in curriculum," suggesting "increasing focus on European and Asian Languages and Cultures" with a motive that is actually anti-Global Education. As the document states:

> - school jurisdictions should offer a wider range of programs and courses in European and Asian languages and cultures to foster the success of our students internationally
> - develop more programs and courses in Asian languages and cultures to improve the ability of our students to compete successfully in the world economy[24]

Encouraging students to learn foreign cultures and languages with the selfish interest and motives of being able to "successfully compete internationally" would definitely not be one of the objectives of Global Education. It is necessary for us to pause and think what our motives should be and how much are we really achieving the stated goals. We also need to ask ourselves whether we as educators have specific objectives that should be accomplished. Despite the politicians' desire to be accountable through producing numbers for statistical analyses and pacify the public, we need to reconsider the true goals and objectives of schooling. What exactly is the education system doing for our students? While the current debate has been to explain in terms of measurable outcomes and global competitiveness for economic development, a striking semblance to the human capital theory, we as educators cannot ignore the philosophical foundations for recommendations from people in power who may lack sensible and critical thinking. In order to avoid making our students the politicians we now have, one needs to consciously attempt to take drastic measures in communicating with the students. In order to achieve that, we must attempt to transform from being "accommodating intellectuals" to becoming "transformative

intellectuals."[25]

The success of Global Education partly lies with a more open communicative interaction between educators, since, different perspectives to effective outcomes can be shared between specialists. In order to understand Global Education, it is important for educators to identify some of the general objectives of Global Education and then work toward a strategy of implementation. This should be followed by processes to evaluate outcomes of these new strategies.

The current resurgence of Global Education can be attributed to a number of factors. These would include the increasing awareness for: protecting the environment, decreasing armament for better understanding and security; judicious use of finite resources; betterment of human living standards; and amelioration of the economically disadvantaged. Recognizing the importance of Global Education is an acknowledgement of global interdependence; interrelationships between nations, and the development and identification of common human goals. The current trends in Global Education include an attempt to understand the above concerns.

Interdependence is a reality and universal issues have become more crucially relevant factors. Peace, development, environment conservation, human rights, global economy (international trade), population control, transfer technology, cross-cultural awareness for both students & teachers (especially within a multicultural Canada), and energy crises are just some of the many concerns that Global Education currently attempts to tackle. The future citizens of the world will have to be aware of and be exposed to these vital concerns. The teacher has a pivotal role in achieving this, and the school has to provide the appropriate medium to encourage global educators experiment with innovative techniques that enable students to be exposed to important issues. Though a formidable task, it is not impossible. With the successful implementation of Global Education, we may look

forward to the next century with great expectations in the making of "global citizens." With increasingly effective realization of the objectives of Global Education we can expect to find globality a normal component of every activity we do within schools and Global Education as a specialization may eventually become dispensable. And to achieve the objective of making a globally aware citizen, we need to associate with diversely related resources. By inter-connectedness and networking between individuals and institutions, we can be one step closer toward realizing the objectives of Global Education.

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APPENDIX 1

Concerns under the 'GLOBAL EDUCATION UMBRELLA':

1. Peace (Disarmament- nuclear and conventional).
2. Environment (ecology):
   (a)acid rain (b)global warming (c)ozone layer depletion (d)desert encroachment (e)water pollution (effluents), and (f)deforestation.
3. Political awareness.
4. Social justice (human rights- aboriginal rights, racism, prejudice, discrimination).
5. Economic relations (trade).
6. Development Education; Literacy.
7. Population changes (natality, mortality, migration).
8. Literacy changes & development.
9. Poverty and famine.
10. Human basic needs (water, food, clothing, & housing).
11. The international debt crisis (inflation & recession).
12. Cross cultural awareness.

J.P.Anchan

APPENDIX 2

QUESTIONNAIRE

Thank you for accepting to complete this questionnaire. Your participation is greatly appreciated and will be formally acknowledged.

Being aware of the time constraints, I have attempted to keep this questionnaire as short as possible. It is not necessary to restrict yourself to the provided space; please feel free to expand, if necessary, on additional sheets. Your comments and suggestions are extremely important for my research work. Once again, thank you for your cooperation.

-John P. Anchan
Department of Educational Foundations
Faculty of Education
University of Alberta
Tel.492-2202

1(a).What would you consider to be the main elements of a "Global Education" program?

1(b).Where would you find Global Education in the present formal school curriculum?

2. What should be the aims of Global Education? Do you think these aims are achieved in the programs offered at your school/institution? Please explain.

3. What required changes would you suggest in the present Global Education curriculum?

4. Is it appropriate to expect only instructors teaching social studies to deal with the concept of Global Education? Please elaborate.

5. Do you believe in the idea of infusing Global Education in more than one subject? Why?

6. What would you include in your suggestions to implement Global Education effectively within schools?

*7. Does your school curriculum currently contain separate Global Education units?

*8. Is the school involved in any Global Education projects in cooperation with external agencies? (AGEP,Twinning, etc.,)Please elaborate.

9. Is the current system of teacher education providing teachers with the adequate preparation to deal with global issues and the teaching methodologies?

10. What would you include in your suggestions to improve cooperative ventures (in the field of Global Education) between schools and universities?

11. What are the current problems that your institution faces in dealing adequately with the concerns of global issues?

12. What do you suggest to solve these problems?

13. What suggestions would you make to increase the effectiveness of any complementary relationships with the Alberta Global Education Project?

*14. How would you evaluate the current Global Education projects within your school?

15. Do you think that the current Gobal Education movement within universities is necessary? Why?

Please add your comments and suggestions:

Institution:_____
Date:_____

(A) Do you want me to identify you personally as a respondent?

*(B) Do you want me to identify your school in my report?

If the answer to either of the above two questions is NO,this is to assure you that such information will not be included in the report.

John P. Anchan

Dated:

(* This item only for the Heads of schools)

APPENDIX 3

CONVERSATIONS

Conversation 1.
Conversation held on: Wednesday, March 18,1992.
Questionnaire: No response. (Suggested that participant observation was sufficient)
Follow-up: Observation of Assembly and observation of school activities.

ON GLOBAL EDUCATION: "Multiculturalism, peace education, and Global Education, as far as I am concerned, they are all interwoven and I do not like to see divorcing one from the other... there are common threads [between these]."

ON SPIRITUALITY IN EDUCATION: The "spiritual" in education is important. "Spiritual" here is refers to a "power greater than oneself" and does not mean "church." It refers to "any religion." In all religions, "there is one common thread- that is, love for fellowmen. And I think love as an entity [can be] transferred into anything that we talk about, like peace education, Global Education, multicultural education- that's universal, as far as I am concerned- that's MY perception."

ON SELF-ESTEEM: "My philosophy is based on love, trust, hope, and self-esteem. Because, they [students] must learn to trust one another in order to learn to love one another; they must have hope for the future which lies in our young people of today who will be future leaders, and of course, self-esteem is of paramount importance, because if I don't feel good about myself, I can't feel good about anybody else."

"There is high correlation between high self-esteem and high student achievement. There is also high correlation between low self-esteem and suicides."

Conversation 2.
Conversation held on: Tuesday March 24, 1992
Questionnaire: Yes.
Follow-up: Yes.

Researcher:"...The topic I am interested is 'Global Education' and I am interested in how it is being implemented, and I don't know how much of Global Education you have here [in the

school]..."

P:"Well, I think it's a focus that, as you say, it 'infuses' a great deal of what is happening in schools anyway, and certainly in terms of this school, there are a few specific activities and a lot of interest to support the idea of Global Education. In terms of the environment movement, we have an environment club, and they certainly are aware of not only what we can do locally but what the broader issue is."

R:"You probably also have, what I perceive, the 'twinning projects'..."

P:"Yes, it is. We do. We have twinning projects with [other countries], and there is one in the works with [another country]."

R:"There are some people who are opposed to the idea of Global Education. And I was wondering whether you had any such problems here."

P:"No."

R:"Not at all?"

P:"No. I am not aware of any problems with that idea [of Global Education] at all. And, in fact... I would say the opposite is the case."

R:"...Do you think that Alberta Global Education Project is really doing sufficient enough to have a sort of interaction here; are you really closely linked?"

P:"To Alberta Education?"

R:"No, Alberta <u>Global</u> Education Project."

P:"No, I don't think that we are particularly linked to that group."

R:"I see. You wouldn't have any combined projects or anything like that...?"

P:"No."

R:"But probably the teachers would be attending conferences and..."

P:"I don't know that they have done, but some of them, individually, may get materials from them, and something like that..."

R:"Do you think that it would be beneficial if AGEP got more involved [with the school], compared to what it is right now?"

P:"No idea, because I don't know anything about them."

R:"I see. I guess that the interaction is between the teachers rather than the administration..."

P:"No. I think the administration is closely involved in all. What I don't know about is, the formal Global Education..and, so I don't know what they could offer here, or what kind of interaction there might be between our school and that group. And certainly, anybody can learn through talk or through exchange of material. I just don't know that that's happening right now and I don't know as what specific ways our school might benefit from..."

R:"We mentioned about progressive education. Do you prefer going back to the basics...? What do you think?"

P:"Well, I think, ...if by the 'basic' is meant 'a really narrow focus on concrete learning,' then I think that's out of the question. Now, I think what the basics now has to mean is that students are taught problem-solving skills, are taught to think in the context of various subject approaches, are taught to apply their thinking critically, in a variety of situations and are exposed to a global or international perspective..."

R:"...You mentioned 'critical thinking.' Are we talking about the 'ability to analyze situations' or take critical approach to the overall system they are in...?"

P:"Yes, and to find information, and to apply it thoughtfully, and to learn to discriminate between 'good' information and 'bad' information, and to apply- to my way of thinking- to apply an ethical perspective."

R:"...Now they are talking about global 'competitiveness' and that the Japanese and German [education] systems being better than the North American... With the current emphasis on standardized test, are we heading towards the wrong direction...?"

P:"Yes, I don't think that's a very useful way to assess what students have learned, perhaps there is a place for it, but I think it is a smaller place than it seems to be provided for right now..."

R:"And, coming to the relationship between school and the university, do you think that there is enough of this relationship...?"

P:"There's some specific ways in which there is a close relationship between the university and parts of our school... certainly as far as the practicum is concerned for education students, we take quite a number of students... I think, it's a whole untapped area though, and I would like to see different kinds of cooperation between the school and university. Perhaps in some other subject area, the opportunity for the student to work in a different kind of way for their practicum; .... may be instead they could come in a day a week all year and do team teaching or work with small groups of students in need- tutorial help. I certainly would like to see closer connection between some of the subjects- Secondary Education Department, and may be, Educational Administration.

"And another specific instance is, we teach Advanced Placement courses here which allow students to write exams and then there is a possibility of university transfer for those courses, and both, Advanced Placement and International Baccaulareate are just seeming to meet with a brick wall over at the university... I don't really understand the resistance that I see from the university to that kind of cooperation."

R:"I think there should be more understanding... Is Global Education the responsibility of the social studies teacher alone...?"

P:"No, but they probably do it more explicitly than some of the others. But even in languages area, we offer... [other languages, a multicultural aspect]... Student Exchanges result in "raising awareness" and so, "it is a number of small things, rather than a big formalized program... We also get our students to participate in the summer United Nations Program...that's another little thing that contributes to an overall..."

R:"Thank you so much for sharing your ideas and spending time discussing this."

P:"Thank you."

Conversation 3.
Conversation held on: Wed. March 25, 1992.
Questionnaire: Diverted to the involved participant.
Follow-up: Yes x 4. Observation of class room & other activities.

Researcher:"As you know that my interest here is 'Global Education,' and I seem to be running into more of social studies teachers and, I was wondering as to why this is so? Is

it because we lack a definition...?"

Participant:"Well, I think what we tend to do is, with most disciplines, is that when we hear the word 'Global Education,' when we hear 'peace education,' we tend to departmentalize, we distance from it and say, 'let's see who it falls under' and, you know, we give it to them... it's close to social studies- study of the world, geography, and all that sort of thing, and social studies has it. And yet, it is something that's really a part of all curriculums. The science teacher talks of the effects of the rain forests on the biosphere, you know, it certainly doesn't affect merely Brazil; it affects, you know, all of the country, ...the world. With reference to the rain forests spewing 25% of our world's oxygen. You know, it's the world's oxygen, and that's gotta be noted. But, what we tend to do is, as a science teacher or a social [studies] teacher, I'd say, 'Okay now, this is what I want you to remember- exact; ...and, the destruction of the rain forests... you know, destroying an acre of the rain forests, whatever it is, but we don't think about the impact on the rest of the world. I try to do that within my classroom...Chernobyl affected just more than Chernobyl; that whole area around that- some countries- I believe it was Sweden, some areas, [it] took 2-3 inches of top soil. Other areas cancelled, I can't remember the area, schools were closed for a month- worried about the exposure. These are neighbouring countries. There's no such thing as an isolated incident. They speculated that some of the effects has come into Northern Canada. We know that the ecosphere is one; what happens in one part, will eventually affect the other part. That's how I view it myself. There's no such thing as a, you know, 'this is a Canadian problem.'... How we handle prejudice in our country, you know, it has also implications as to how other people handle theirs; it may become a very successful model, and we should be looking out for their's... and I see this, you know, its more of a global view. And, ask my students, don't ask me.

R:"...we would probably link all this with multiculturalism and peace education, like you said-"

P:"Oh, absolutely!"

R:"-and a number of these concerns..."

P:"Sure! You know, I talk about militarism with students, you know, we talked about the Gulf War, you're aware that it's a part of just 'human rights war,' I'm sure. You know, I could point my fingers at George Bush and I could point at Saddam..., you know, whoever, but really that doesn't talk about the problems of the world. We'll talk the global issue of militarism. And, you know, for me to go and just attack George Bush or Brian Mulroney's stance on the Gulf War would

be...[a conceit]."

R:"...We tend to simplify things on the surface without looking at the conflict itself..."

P:"Absolutely! There's two types of violence. May be you've heard this before, being a graduate student, that is, direct violence, that's violence directed at you (at the person), and there's indirect violence, which is also called structural violence, and I think that's what you're talking about. And, you know, I have to touch on the [aspect of] teachers- as somebody who prepares the students, you know, for the 21st century. They got to have an understanding of structuralism, you know, both directly and indirectly. It goes beyond just seeing the Smart bomb or a Patriot missile in the Gulf War, and it is so much attached to the whole issue of global consequence.

"...Well, you got to understand that, you know, unless it touches you personally, I think, there's a lot of people, whether it's social studies or other departments, first of all, they're so caught up in their own curriculums... we don't, first of all, have a lot of inservicing on it. So unless you have, you know, I've been a bit of a peace activist, and still believe in... though I don't tie myself up on the railroads tracks or... I support it fully. So, for me, it becomes a little bit more easier... but for somebody who's not trained in it, tries to develop it, it's a little more difficult. Yes, it is unfortunate that it's part of teacher training. You go to the university... and, you know, whatever your department says you do... and, they're changing, they've global ed. programs I understand now, and there's been people like Terry Carson in Secondary Education, and who do lot of work, but especially for the old guys who've taught history-"

R:"Traditional-"

P:"-traditional type, you know, of thinking. Well, what is global ed.? You want to understand the world? Understand history. You know..."

R:"So, I perceive there is a kind of opposition for, what they call, a 'movement.' Have you experienced anything like that?"

P:"Well, not so much direct opposition; everybody will nod their head and go, 'Oh! This is nice'... That's nice. They don't have anything on it, [like] materials... 'That's nice, but, I don't have time for that... I have to deal, you know, with the French Revolution...,' well, we all have to deal with that. It's risky to talk about Global Education."(Emphasis added)

R:"So, do you think, it is political?"

P:"Absolutely! But, show me knowledge that is not. I was talking to some high school teachers, who, in their high school, could not even form something like a 30-hour famine; 30-famine just frankly speaking, is a very safe ecumenical group that helps third world nations and all that; sure, it's political as anything else, there's politics to it, but they're very safe... Well, they couldn't do that, Principal said,"I wan't no part of it. Go outside the school..." The kids wanted to do it... The more I teach democracy, as a social studies teacher, the less we have."

R:"Isn't that a paradox?"

P:"Absolutely! But I, let me give you an example that happened in the school... Students have written articles that are disturbing. Parents, somebody will get the newspaper and say, 'What are you trying to teach my children?' RCMP Turbans should not be tolerated- and I challenged that... the kids take a stand...they get information, and if they feel it, they should be allowed to write it. But if they- and you know, it wasn't turban issue by the way, it was, I can't remember which ones, they've taken the paper away from me, so well, in a way, you can't please everybody. And the intolerence that we see within the school, within the staff room, within the student groups, within our classrooms, within our office, we outside, yes, we have to work on simple things like freedom of press within schools... We have a good school here and [the Principal] is great that way, and supports us. Though I wonder to what extent [the principal] would support something if there was a parent backlash. In the heart [the principal] may not [oppose supporting the staff], but [the principal] has to deal with reality of parents..."

R:"You also mentioned about the insufficient inservice training or information or, whatever you call it."

P:"Absolutely!"

R:"Is AGEP really doing enough, or would you suggest that-"

P:"Oh, it should be much more."

R:"How could they do it?"

P:"Well, you know, one suggestion of course would be, to provide much better inservice for teachers, social [studies] and others... Sciences should be involved. I have constant fights with some of the people over...[in sciences]...saying,'...not in my class room... should be in social studies...' Come on! There's gotta be ethics in

science...

Well, what they need to do, for example, I'm not sure whether you know about Cooperative Learning...?"

R:"Yes"

P:"...When you first heard about it [Cooperative Learning], what happened [was], teachers got to go to inservices, they came and coached in the classroom as to how to implement it, so that there was kind of a, 'here it is. Here's a hands-on session, now we'll watch you implement it, and then back off, you know. We don't do that we Global Education. Why not?"

R:"Would it be due to the idea that teachers, like, not all of them, at least some of them, are intimidated by the University...?"

P:"I don't think so. I think there's probably some tension between my students and myself as a teacher, myself as a teacher and university as teacher, we probably all are involved... but I don't think it a great big deal, it's more of the pressures of the school, internally, are placed on teachers, that don't have the time, we try to teach the kids a lot of learning but, we don't have that time to learn ourselves... There's no time. And, you know, [the department] does not have the kind of money [to say] 'Okay, for the next 4-5 days of this month take the seminar at, you know, Global Education, come back, and somebody from the University will be coming out to meet with you, and ask you how it's going... to work out the problems...' I'm worried about keeping the kids in my classroom."

R:"So, how can we strike a compromise?"

P:"Well, there's a couple of ways that I can think of. The first one is materials. May be we should look at the way the text books are designed... Second one is, Alberta Ed. [Education]. Getting <u>them</u> to think globally, like, we get our guidelines from them. That is, what we teach, not how we teach. Sometimes what we teach affects how we teach... So, those are two at the simplistic level, ways to do it... Take a look at the last Teachers' Convention- Portfolio, or booklet that came out, and ask yourself, [as to] how much global ed. it has, just one section. That's it. That's directly related to Global Education. But, that was last year's theme. Not this year's. This year's theme, we have to change it all the time. And that's the problem. It becomes like a fad; think of the recycling phenomenon. How two years ago, even one year ago, everybody was really into it... Global Education is no different... I myself am thinking of doing some graduate work in global ed... instead of going social studies, opt for

Global Education. But time, time..."

R:"...Even with minimum amount of time and with all the restrictions, curriculum restrictions, would it be possible for us to source from the available material, as a resourceful teacher, in trying to modify the existing approach itself...?"

P:"You're right. You're absolutely correct. That's another way to do that. But you got to always tread careful water... You also agree, I suppose, [that] my boss is the Minister of Education, ultimately. I mean, I go through so many channels; I got, you know, 5 bosses here, some downtown, but ultimately they dictate what I teach. It's risky. But you take those risks, 'coz, you live only once..."

R:"And finally, how can the university get more involved in this, besides of course, offering courses?"

P:"English-David Hicks, for example, is very big on Global Education... I guess, one could take a look at the German [and] English models, and see what they are doing out there, and what kind of structure it has, and then come home, and take it from our own Canadian perspective and try to [mould] something...

"...Because I believe, ultimately, that if I have my students on my side.. [rather than] I tell, 'Okay, this is Global Education, and we gonna learn all about this, and give kind of no reason for it, just part of the curriculum, there'll will be more resistance... Talk to the kids in my Peace Group; ask them why they miss their lunch hours, and go away for a weekend, and do all the 'ordinary' type of things. I know, it's a minority of students, but it's always been minority that changed things."

R:"That's right."

P:"And learn from them, from their spirits, and <u>that's</u> were universities have to start. Because, then they can use their intelligence, their massive research to make those things... Have the kids help design your curriculum."

R:"Pardon me?"

P:"Have the kids help design their curriculum."

R:"Thank you for this interesting discussion."

Conversation 4.
Conversation held on: Thursday, March 26, 1992.
Questionnaire: No response.
Follow-up: Yes.

Researcher:"Yes, in fact, I've been watching the way you interact with students..."

Participant:"Everything that we do in our life, in our work, has to be contextual; contextual to the situation, to the individual student, individual teacher, individual parent, and so on. And, I think, after you get more experience in education, you'll be able to do that very comfortably with a great deal of security. You don't have to fall back upon frames of, of standard frames, of reference or you're not as rule-oriented and you're able to differentiate the way in which you deal each situation with a greater degree of security... Whatever we're talking about, whether it is about Global Education, or about the individual development of a six year old... An aspect the way we deal with that [personalization] issue is emanating from your belief... and the problem with most people is, not most but for many, young educators who I work with, they don't spend enough time sorting out their beliefs or values, and as a result, they end up reacting more as teachers or principals, rather than working from a foundation of aspects they believe in, even though those beliefs may change with practice."

R:"Probably you see that especially with the newly graduating teachers..."

P:"I think, you see it in all spheres of public life. Experienced and young people, sometimes related to the, let's say, the things that matter in the organization that they work for, and they may spend time doing things to satisfy their own ambition or they look over their shoulder a lot to see what their bosses believe in and then they try to act accordingly and that, unfortunately, works successfully for a lot of people who are ambitious. And also, the interesting thing is, that it is also the kind of approach which gets a lot of people into trouble because they end up saying different things to different people in a reactive sense because they don't have a foundation... People try to guess what are the things that count most for promotion. Same thing with university. Being a successful professor in Ed. Foundations would depend upon your interest in the practicum- in making that really a valuable experience for the student-teachers. And [if that were true] then we'd have a lot of better teachers in our schools. But that doesn't matter very much in the university hierarchy. That's my perception. Working with

practicum students is pretty low on the category of things that bring promotion... It's just an example of as to how we see the university operating and how we see tremendous gaps between theory and practice- that's what bridges, you know?"

R:"So, how would we try to improve the situation?"

P:"...Its an inherent problem within the value system of higher education... [Regarding] the value placed upon the field experience, practical experience [being more promotion-based]. things have to change, with regard to providing more balance between practical leadership of [the] faculty and the theoretical research leadership."

R:"So, I guess, this problem would arise even in what I'm looking at, i.e., Global Education."

P:"Oh, yes! Very much. It's the same thing... We deal with the problems of assessment and testing, and so forth which, to certain degree drives what happens in the classroom. Then we have the curriculum alignment movement, for example, that is interested in seeing a thread between what we teach and what we measure, and that experiences that are provided [are] totally congruent. Well, talking about education for global citizenship, the measures aren't there at the time people want to assess that congruence, and as a result, insecure teachers will gravitate towards the things that can be more readily measured because that's what will identify their success more directly or more effectively, than working towards the results that might never be able to be adequately measured."

R:"Isn't it unfortunate, though?"

P:"Yeah, since it's a calamity, I mean, this is why we have to watch some aspects of outcome-based education, results-oriented education, to see that we find a way to, at the same time, give credibility to curricula and learning experiences that those outcomes are not easily measured or assessed, or that we find ways to credibility to some of the outcomes that we are not anticipating. It's like you're talking about the eight university students going to India on the CIDA Project. I'm sure that that money was obtained by writing a proposal and... also presented in the documentation to get the funding to support that Project, and I suspect that the more important results of those eight students being in India for a block of time, will be the one that will never be able to be measured in the final report that's required by the government, you know, there are still agencies or individuals, who even though the bureaucracy requires that kind of accountability are still willing to have belief in some of the results that are intangible or that represent ideals..."

R:"You mentioned accountability, and I find, especially at this time, that our ministers or politicians are coming out with 'visions for the nineties'... Are we heading in the wrong direction here?"

P:"Oh yeah! They have, made a very complex act of teaching and learning... [having made] a complex situation, and they are trying to keep it, the solutions rather simple, without worrying about how it affects the total experience and they are trying to read where the voters are, and coming up with simplistic solutions that people can easily understand, which don't change the situation but might produce political results."

R:"But, is it true that the 'common person' perceives that most of the problems lie with the school?"

P:"Well, I think that's a little bit natural when there is always a strong publicity campaign talking about how much governments are giving to education, that the governments as well, are very quick to tell the voters that the solutions are with what they can do through the schools, rather than what the larger society can do by working together. Here, you end up with the promotion of competition rather than cooperation. And the schools are promoting cooperation, and the external measures are based on a competitive philosophy... and we are heading in different directions, and it becomes a waste of public money as a result, because the bureaucrats are pushing one way and those who are operating from beliefs are pushing in another [way]."

R:"...Can we say that the schools are really promoting cooperation when the whole system is based on competition?"

P:"Oh, I wouldn't be that pessimistic, and I think that some of the instructional strategies that have been involved are demonstrating reasonably [and] effectively that individual achievement can be enhanced by cooperation, and that the problem aways exists when- and this is where the politicians like to get the issues into an either/or situation, saying that, you know, that individual achievement is what we are after, and that is best achieved by individuals competing with each other, schools competing each with other, provinces competing with each other, countries competing with each other, and yet we know that there is enough research to show that the overall quality of learning in heterogeneous settings, with the proper teacher education, will produce higher educational yield. But, the right wing bureaucrats and politicians, anyway, only like to measure the results of the few who stay in school rather than taking a responsibility for the hundred per cent of young people who might become more significant contributors to society, if cooperative mode would

dominate throughout the school system."

R:"...I was wondering, [being] relevant to my topic, is it possible for us to, sort of, promote global citizenship and nationalism? Is it possible to have nationalism and internationalism?"

P:"Well, I think that the answer is definitely 'yes'. I think, that even some of the earlier UNESCO documents in the forties talked about how nationalism can be a bridge to internationalism. But unfortunately, the models of the superpowers, and so forth, demonstrated [that] nationalism tended to blind people's vision of internationalism... But in saying so, I think of [a British educator] who was a great historian and Vice Chancellor of one of the universities. He was asked,'If I can't be a an actively contributing citizen to my own community in which I live, the city in which I live, the province in which I live, the region in which I live, the country in which I live, the continent, the world- I mean if I have to describe where, as a human being, I want to put my energies and even which school I want to put my energies... knowing that people don't have the time or the opportunity to demonstrate their commitment towards citizenship at every level, or have a feeling of commitment to the community..., to the city of Edmonton, to the province of Alberta, to Western Canada, to Canada, to North America, you know, to the world, I mean...you have to focus, first of all, on local community, and you have to focus, secondly, on the global community. And of course, that is where Global Ed. has taken some of the Global Ed. movements; has taken those two goals... And the thing is we talk about 'think globally and act locally' or something, that's where the misnomer [is]; you should think and act both globally and locally; it isn't one or the other. And I think, one needs to know and believe and find ways to demonstrate that to do that in no way needs to lessen your feeling about your own country. I mean, we, if,- and this is such a strange phenomenon to deal with right now, when half the countries in the world, well, not half the countries but we have lots of countries in the world that are breaking up into smaller countries, and then we have Western Europe which is trying to erase the boundaries and so forth, you know, with these two directions happening, one where nationalism is being rekindled at the state level, and the other one where nationalism is being, the importance of it, is being diminished and so forth by the multinational cooperation as in Western Europe. But we understand that this is being done politically...[and yet realize that] in a couple of generations from now, those borders are also being erased in people's minds. And not just in the laws and the statutes and regulations that they have."

R:"You mentioned [the word] 'global movement.' Do you consider

Global Education as a 'movement'?"

P:"Oh yeah! I think that it has become one, and one of the struggles that educators have, and may be others as well is, should we worry about what drives that movement? As far as schools are concerned, should Alberta decide, as they did with the tolerance understanding question where they reviewed curricula and textbooks to see whether there was any bias or racism or so forth in the text and they tried to deal with that across the curriculum. Should they decide too, that they [would] want to examine every subject that's taught at every age level to see where global perspective could be infused. Should we worry about whether or not that motivation is economic or should we be satisfied that the global perspective is being promoted and take advantage of the, let's say, sort of educational opportunism fueled by political or economic motivation of politicians? Should we just work at a way to take advantage of the support that may exist politically and work hard to take the opportunity to infuse wherever possible?

...I think that there's a real problem in many provinces, Alberta included, where you see the provinces focusing on, let's say, more testing and results... Our own district...recently developed [strategies that] doesn't talk about global opportunities or talk about relationships outside the district very much. It is very inward-looking document, and none of the bosses, since I've become a principal here, have provided any encouragement to promote global perspective; but, at the same point of view, they have applauded any initiative the school has taken, but our school-based decision-making model- if the school wants to take this initiative, it will be fully acceptable. But people who are trying to react to district priorities or provincial guideline, they probably wouldn't bother taking the time to promote global perspective in our schools. We find here that it's almost like, sort of a part of one's conscience, that if your teachers are sitting down to work out themes for the year or areas in which the curriculum can be integrated & so on, without some guidance and so forth, it would be very easy for a group of teachers to sit down and develop only seasonal themes or pick a theme like hats, or chocolates, or something that could go across the primary curriculum and instead of taking a theme that might have the opportunity for more of a global perspective. So, I'm saying that you need to keep that global opportunity and encouragement that teachers on the whole are not naturally inclined to choose themes in which they may also be a little bit insecure with regard to their own background or the available resources. And so, teachers are often driven by the quality of resources that they see when they have the choice to identify themes or thematic approaches to organizing curriculum. And in this regard, we need to see that the influence of the Global Ed. Project, the

Learner's Centre, the- those things are not considered as fringe plus most things need to eventually move into the main stream; otherwise they will become sort of casual existence- as long as there were external funding support, and then disappeared when the external funding support was withdrawn. And this is a big challenge right now, in Alberta, to try to see that... not just a few 'missionaries' in the schools and so forth are acting this way, but that more people consider it to be [important]...

"...I was surprised, for example, to learn that the State of Iowa has policies that have caused them to examine their entire curriculum to see how the infusion, Global Education infusion can take place within the experience of Iowa school children. And, it would be nice to believe that the chemistry of Alberta and other provinces or places in this part of the world could also demonstrate those beliefs. And I don't know what kind of coalition is going to be necessary between politicians, senior officials, [and] universities, and I suspect that if the Faculty of Education with its international thrust could translate that thrust into more practical terms, as time goes on that they would probably have as much influence on what happens...if they chose to. Because, sometimes some of these initiatives, whether it be in universities or in schools, sometimes tend to be self-serving, you know, rather than contagious development, and as I said, I guess I don't mind personally if the reason that Global Education became contagious and driven economically, I guess, I would be satisfied that the practice of it that is resolved would still be much broader than that, and the main thing is to get more effective foothold in the decision-making structure of education at the school, provincial, [and] local levels."

R:"How? Would there be any specific role for Alberta Global Education Project? More than what it is supposed to be doing right now?"

P:"Well... one of the things.. [is] the need to spend as much time and energy developing a strategy that would allow the influence of the Project itself, that the operation of schools within the districts [to be effective]... rather than to be a part of a sort of an inservice innoculation or injection I guess, innoculation is-"

R:"preventative"

P:"-preventative, right, but the inservice injection is important... Resources is an important part of it. Long side of it, I think, teachers and principals in particular, need to feel that these things matter... otherwise the result of the Project will be too hit-and-miss, too sporadic, and possibly

too much of a passing thrust... unless the strategies are in place and the 'injection' as I call it, can be built upon try to get more of this thrust within the main decision-making stream...I think the money is poorly spent..."

R:"I read some literature on how there is very strong opposition to Global Education..."

P:"Well, I think that if there is [such an opposition], it is because there is probably a feeling among the conservative elements of the society that the Global Education is a sort of a Socialist process concerned only with equity and they get painted to the same corner as all the other equity issues. I think that we need to deal with it in a much more- we need to- I actually use the word 'infuse' because if you're infusing, you're building upon what's there... You're not revolutionary, you're not, sort of saying that every second year you have to have a women's issues theme or something, you know, [just as] we are dealing with development education [and] can't be totally anticapitalistic and so forth; we have to watch that the initiatives that are encouraged are not seemed to be straight political movements, that they are based upon the needs of the goals of schooling and education in the province of Alberta, [and] should do all that's possible to promote global citizens. You know, acting responsibly and openly, with a lot of feeling and empathy for however people live and work and believe. So, I think that, one really needs some sort of a, the in-thing right now, one sort of needs a strategic plan as to how Global Education could be infused."

R:"I see. But I think you'll have the problem with the definition itself."

P:"Oh sure! ...I think we should not get hung up with that. I think we still have to work evolutionary and rather than revolutionary, and we not gonna make revolutionary changes... and I think that students will respond to in a very positive way, and I know here at [the school] some of the catalysts that have existed here, at least, some aspects of Global Education has been possible by having teachers or interns from other countries working in the school. And partly because it is so much more important than learning about another culture through textbooks. And secondly, as the teachers feel insecure about their knowledge of global issues, it allows them to have that kind of resource present and available, you know, to them... To focus on global issues, I think they feel more comfortable, taking thematic issues like hunger, war, I think issues that can be treated globally. There's much better chance for that than for Canadian teachers to feel totally confident about regional, historical, or global topics."

R:"There's probably more work [as part of teacher preparation]

that's involved here..."

P:"I think so. I think the teachers are much more open with a concept that can be looked at- class & the world...

"We're not doing nearly what we would like to do. And it still is a bit sporadic. I'm still one of the people who find a tremendous gap between what we believe in and what we do. And my goal, of course, always is to minimize that gap, but-"

R:"It's a common problem for all of us."

P:"Yeah! And we know so much more than we do."

R:"Thank you very much."

Conversation 5.
Conversation held on: Wednesday, April 22, 1992
Questionnaire: No response.
Follow-up: Yes.

Researcher: "Well, you know that my topic is 'Global Education' and...how schools are implementing Global Education..."

Participant:"Well, you probably know that Global Education is, partially, in the curriculum itself; you know, Grade 11, both Social [Studies] 20 and Social [Studies] 23, it... [deals with] global interaction. And Global Education, in various aspects of it are tied into the curriculum. So, it's part of the curriculum itself. And we teach that again, in Grade 11 and Grade 12. Now, how much time do we put on it? I think the curriculum itself states that roughly half the course [should have] Global Ed. and the other one is related to, well, basically, European History.

"The students find an awful lot more difficulty with the concepts and philosophy and so on, and the unit on history than they do, on the more pragmatic aspects of Global Education. So, we don't give it full weightage; that doesn't mean in terms of time- that doesn't mean that we don't incorporate Global Education into our classrooms. All the time, it becomes part of the curriculum in the [Social Studies] 30s and the 10s. So we do this in a number of different ways, you know. We, in terms of- for example, in terms of current affairs, current events, things related to the third world countries, things related to the interaction between developing and underdeveloped countries, problems related to population, problems related to resource-development... ecology, and, that type of things. These things become a continued occurrence. One of the things, you know,

[is that] the kids are really concerned and interested in the topic. Okay? So, we don't have to put in an awful lot of- you know, we don't have to work at it, like, I have a feeling right now [when] you talk about 'Canadian unity' the kids groan; but they don't groan when you talk about the depletion of rain forests in Brazil. They really don't. Because I think they can see an immediacy there... and so, the motivation is already there... In Social 20 B and 23 B, we make that- stop everything else and simply make that a unit. Now, we all teach in a variety of different ways. Some of it- in all of the teachers involved elements of research or some sort, where the kids have to research various topics. in films and other material to tie some of the stuff together the kids were doing. So we do do it in the Social Studies. Also in Science, you know. Science is particularly concerned about the environmental and ecological aspects of Global Ed., you know... My personal area is more related to population, population pressures, the relationship between developing and developed parts of the world, the idea of war, what causes war and frictions that relate to hostilities, warfare between peoples, peace education... It's all related to Global Education.

"Changing our attitudes regarding transportation, changing our attitudes about 'big is better.' These attitudes are all things that the kids are working on and we're working on, along with them. But you know, I've got hope for the young generation. My generation [there is] no hope. We were lost. We will try and we will play around with it. But I'll tell you... [the younger generation] is much more concerned."

R:"The kids are teaching us, right now."

P:"Exactly! My daughters teach me... and the teachers are ones that learn. And we are the ones that feel guilty. I feel guilty. The kids are teaching us... Well, I think that, you know, part of this idea of being affluent... this idea of making things to throw away, it has become a part of our culture. That's the fifties generation."

R:"The 'Me' generation."

P:"That's right! The 'Me' generation. But I think, part of it grew out of the 1930s- our parents' generation. Our parents' generation went through something called the Depression. And we are sick- my generation is sick of hearing about the damned Depression. But you know, it had an incredible impact, because in the 50s, there was a total reaction against the kind of things people had to do. To scrimp, to save, to use the old catalogues as toilet paper. Yes, people did! Nothing was thrown away. And now, it becomes- you just chuck it. And also, you know, people became- the North American people are

obsessed with sanitation. Okay. And quite frankly, one of the things the plastic spoons and paper cups and all that did was to create a very sterile kind of society. Okay? And, we have been successful in some ways: in increasing our longevity and decreasing the amounts of diseases. And quite frankly, with the introduction of some of these new- for example, plastic instead of styrofoam- we might be introducing new kinds of problems. But I think ultimately we recognize that something has to be done. The younger generation- kids that we teach, not all of them, many couldn't care [less], but then, the people who are the leaders, the people, in other words, who become the models for other people- they are the ones [who cause change]..."

R:"Do you have, just like other groups [in your school], any other groups, like peace-"

P:"Yes. We do... These [activities] didn't just happen themselves. And if teachers did these themselves, it wouldn't work. It's the kids themselves that want to do it."

R:"Grassroots."

P:"That's right! Grassroots. Exactly! And it's working. And they are educating us. That's exactly what's happening... So, we are doing things at grassroots level and we are doing things at the formal education level."

R:"So, would you say that the curriculum is appropriate?"

P:"Yes."

R:"We don't need to work on it?"

P:"Yes. There's so many things that students have to know. But, yes, I do think it [the curriculum] is appropriate. And of course, issues related to global peace- environment- are issues, that, you know, they supersede all of the other issues. So, the kids are concerned for example, the kind of things that have happened in the past, the wasting and so on, and that becomes part of the historical development or in sociology or philosophy, for example. It becomes part of the kids' way of living- in the way you see the world. That's what we want; we don't want to make the environment a subject. We want to be incorporated into their daily lives and to have some kind of a meaning to it. It's the same thing... whether it's Peace Education or [where] the attitudes towards racial groups. That's part of our course too, you know, but we don't want that as a course- a separate course, we deliberately try to avoid it because, humane, decent people act and behave in a particular way towards fellowmen."

R:"You don't need a prescribed-"

P:"No. You don't. And we don't want that."

R:"Institutionalized-"

P:"No."

R:"Has the idea of multiculturalism, as it's labelled formally here in Canada, created problems?"

P:"As far as you know, there have been some problems. In some of the high schools. Not this one. This one does not have a problem. We have had no problems. May be, it's the nature of the school because we tend to be- well, what kinds of people are interested in the Arts? Not your red-necked, kind of, pragmatic scientists, I'm sorry, there are all kinds of scientists that aren't pragmatic and red-necked...

"Our kids don't come from this area. They come from all over the system and we have- you now, this school is made up of all kinds of cultural and racial groups but we never really had kind of tensions or there's no Brown Nations over here."

R:"...Do you see the any possibilities for organizations like Alberta Global Education Project and you know, institutions like universities being involved in the activities here?"

P:"Yeah! I do. I think we need more of it. The University for one, has kind of shut itself out."

R:"How can we-"

P:"Well, what you're doing now... But say, I've got a program, I've got a project, what can I do? I'm developing on something- and not come in here with a superior view but working with people. And I think that oftentimes, there's been this, this kind of aloofness- 'I'm from the university, what do you know? You're just a teacher!' That has created a bit of tension and problems. I've run into some of that myself... I wanted to do my senior level 500 level ... course and the guy says,'...you're just a teacher...' god! how insulting! And it actually happened to me. Well, it's not always that way. But that's, yeah, okay? When you got an Education degree, that's a different status... That's true! You know that yourself- you are in Education, for heaven's sake, I don't have to tell you about that."

R:"...and so, how can we involve Alberta Global Education Project?"

P:"Well, all right, I can tell you one thing we can do. We can

set up a separate meeting with the Social Studies Department on a particular given day, where you come with a proposal, you come with some possible suggestions, you come with some programs, or some ideas that are people-oriented, [something] the kids can work with. And we will be delighted to listen to you and learn and then if you are interested in incorporating some of these, you know, within the formal class [room] structure, or within the clubs, organizations, or individual students, getting people involved- sure!

R:"If the emphasis for the Alberta Global Education project is orientating staff or teachers rather than working with students, would that preclude any kind of involvement?"

P:"Designating extra work to the teachers... But in terms of learning from you, or in terms of value changes, in terms of developing strategies, help our students- we will be quite willing to listen and learn."

R:"In other words, it has to also involve the students, not just the, you know,-"

P:"Well, I mean, you know, I suppose that teachers could learn at a personal level, and one of the benefits is that it's [the work is] at the level of students- that's where it's at; that's really where it's at. That's where it should be; all the other stuff is secondary."

R:"Do you have any twinning programs with other countries?"

P:"... Yes we do. [Exchange or twinning program] does related to understanding and the kinds of barriers that the people in West have. About Asia, for example."

R:"Eurocentric."

P:"That's right! That Eurocentric attitude. I mean, our curriculum and our value systems- I mean, I'm part of that. And I've got to re-educate myself... There's a whole new way of looking at things. It really is."

R:"This is where 'awareness' comes in."

P:"That's right! So we're learning too, and our attitudes are changing as well."

R:"An evolving process."

P:"Sure it is! Sure! Yeah!..."

R:"You mentioned about the curriculum. And I happened to take a look at social studies 20 and 30- 20 actually, that's where

the Global Education is."

P:"Yeah, yeah!"

R:"And I find that there's a lot of emphasis on the Western aspect-"

P:"Well, the first part is. The first part, you're absolutely right. I think the curriculum recognizes that country like Canada as part of a Western heritage... In a sense that we evolved from a British parliamentary system of government, that forces of nationalism, and socialism, and capitalism are European ideas; that in order for the educated person to function properly has to recognize it all. That's simply a reality. Okay? I think that, you know, in India, you have some of that yourself too. Because these forces have had an incredible impact by changing the very culture and nature of government, family, and all social, political, economic institutions of that society... But at the same time, we recognize, and you used the word,'Eurocentric,' that you can't focus just on that; the world is changing dramatically. For Canadians, especially in the west, there's a massive shift towards more Canadian..."

R:"Canadian identity."

P:"Absolutely! Well, you don't look like a typical Canadian as it used to be in the textbooks, quite frankly, that I had when I was in grade five or six, which you do now; you're a typical Canadian, just like I am, you know? That's been a real shift, okay? And, if you go to a place like, like Vancouver, the Caucasians are gonna be a minority very soon... So the new shift in terms of importance of dominance...[and] then there's gonna be some problems- in terms of new values that come in. Sikhs wearing turbans, for example, may seem superficial to ordinary people. It's a very, very emotional [topic]."

R:"A value statement."

P:"That's right! Some of the Moslems, for example, in terms of the idea of the Moslem tradition- of fundamental religious belief system that, contrary to ideas of western liberalism. And humanism. And so, we're gonna, we're going to be caught up in lot of those kinds of things. Okay? But in all fairness, I think, this country is probably as tolerant as any place on earth. But it doesn't just happen naturally. It has to be taught. And, it's often not taught in schools. That's where the teachers have this massive responsibility. Of course it is! Start here."

R:"So, when we look at all the current events, we can't just say that the schools have been doing a good job-"

P:"Of course, they have. To compare us with the kind of education [system] they have in Japan and Germany is, as the present Minister of Education is doing... One of the things we got to recognize, you know, in terms of incorporating that education is a part of an overall thing, is that, you know, we got to, we got to start looking at the kind of- you said that I don't teach, that I'm a social worker. That's right! Because, the kinds of problems these people have are much deeper than things that relate to their education. They're concerned about their family; their father having a job, there being enough money to pay for the mortgage, for the groceries- the concern about things that relate to abuse of various types within the family unit in society, okay? And that's where the education system comes in too, because, we pick all that up in our classrooms. And oftentimes that's been neglected. So, getting what's solving education- let them solve poverty first...

Let's face it. Japan is a very racist homogeneous society. They don't have to worry about fitting other people in. Koreans, who are fourth generations, have never been accepted in terms of equality, or socially, or politically, or any other ways
being equals; we can't do that and we don't want that. You know, all of that kind of thing- if you have a homogeneous society it's a lot easier working with the kids than having the kinds of things that we do, you know. Well, what values does one teach in the classroom? The Japanese know what values to teach, it's pretty simple. Okay? And to a lesser extent, I think, that's true of Germany. The Germans have a tradition of more or less a homogeneous culture, so homogeneous value systems, and they have worked out a different system of cooperation than we have. In terms of business, for example, cooperative education programs, whereas we, unfortunately inherited British class structure, you know, business is on one level and workers on another level, and schools become a training ground, primarily for a labour force that you want to keep as cheap as possible, you know. We're getting into something else here, but of course, you know what I'm saying. So, we wanna compare all these things? The German worker gets paid a hell of a lot of more money than we do."

R:"I saw a documentary on that. They spend a lot of money on retraining."

P:"Exactly! Retraining, but not only that, but there is an incredible involvement of business community of the training and in the apprenticeship program. Private enterprise over here is primarily concerned not in contributing overall to society in terms of social [development]. But we're still overly concerned with making a profit. So, we got to learn about educational right but that's not by cramming mathematics

into people's heads..."

Conversation 6.
Participant: Director, Alberta Global Education Project.
Conversation held on: Monday, March 23, 1992.
Questionnaire: Yes
Follow-up: Yes

R: What do you feel about the definition of 'Global Education'... and do you think that it would possible for us to achieve our objectives and goals if we don't have a clear definition?"

P:"I wonder whether any approach has a single definition, I don't think you'll find a single definition of Christianity, I don't think you'll find a single definition of Cooperative Education or Democratic Education, or even something as supposedly specific as Montessori Education. I think there is a lot of overlap in the various definitions... And, then there are also some clear differences, particularly between the most common American definition and our definition. Even among, Americans, however, there is a wide range of variation in their definitions of global ed. Generally speaking, however, an American definition is different from a Canadian definition, in some important ways."

R:"Yes, when I referred to the problem of definition, I was looking at, sort of, a framework, an overall framework where we could operate within.

P:"I define 'Global Education' as an approach which ensures and promotes the student's appreciation of the interdependence of the world today; promotes the student's development of an understanding of global issues... and helps the student to empower him or herself to deal with those issues. So, it's a mode of instruction that is cooperative, community-based, future-oriented, and democratic. In content it looks at global issues so that the student has a better understanding of the world and Canada's relationship to the world, to what's happening in the world. Global Education attends to the inner child as well -- not only the child's intellectual development but the child's emotional development, not only the child's knowledge and skills but the child's attitudes as well."

R:"Yes, you mentioned the word 'approach' and I was wondering-would you consider 'Global Education' as a movement?

P:"What's a 'movement'?"

R:"Well...an organized change, a very organized change, and, which has got a very clear agenda, and clear goals, and that

means, identified approaches to it."

P:"Well, it doesn't have all that. Global educators do not have the clear agenda about which you speak."

R:"Would that be a problem?"

P:"Well, [I'm] having a problem deciding whether I want [it] to be a 'movement' or not. If it's a movement, then counter-movements will rise in response to it. If it's a movement, then there is an element of temporariness about it because movements run their course. I don't really believe that Global Education is something new; I see its roots to John Dewey, and yet I don't think John Dewey was talking about something new either. He was, perhaps, crystallizing good education that teachers were doing before him as well. In crystallizing it, in writing about it, in teaching people about it, he developed the art further and popularized it... But I don't think it was new. Nor do I think 'Global Ed.' is new. Yet to some people Global Education is a movement."

R:"...Well, many people link 'Global Education' directly to multiculturalism..."

P:"...The multicultural nature of Canada is a great asset to global educators. One of our goals is to teach children cross-cultural communication and respect. To do this we try to bring our children in contact with children of different cultures. It would be a bit silly to only focus kids in India, or in Chile, and ignore the kid of Indian heritage or Chilean heritage sitting in the next seat. Our multiculturalism is a boon to Canadian global educators."

R:"...In one of your pamphlets, you use the word 'empowerment'... [I understand] that 'empowerment' implies 'awareness', referring to Freire's 'conscientization' approach... would you be referring to the same thing or..."

P:"I would be talking about having the skills to be active citizens, knowing how to participate in the body politic. That participation may mean educating oneself, or educating other people, or 'conscientizing' other people, or taking political action, or contacting legislators. An empowered person is aware of an issue, knows how to take some positive action around the issue and knows that he or she can take that action. The alternative to empowerment is despair or apathy; it is being overwhelmed by an issue. Without empowerment, I'm not even sure that I'd want kids to know more about social issues..."

R:"...I think in your Global Network, you mention about 'critical thinking' and, now, you again refer to 'critical

awareness'..."

P:"I guess, I see critical thinking at two levels: The first level, and may be it's less profound than the one you mentioned, is simply being able to assess information critically and analytically; what one wants to integrate and what one wants to set aside. It's hard to figure out what the reality is, about any given issue..."

R:"Wouldn't that be [merely] decision-making? Would we differentiate between simple decision-making and critical awareness?"

P:"Yeah! Whatever we are going to call it, that's the more superficial level. First figure out what is the reality. Surprisingly, it's very hard to do. If it's not hard to do, the person hasn't done his work very well, I think. And then, at the second level, I agree with you - with your analysis - it's looking at the deeper causes of reality, understanding reality."

R:"...Is it possible to be an 'internationalist' or 'global citizen' as we all know now, and also be a nationalist?"

P:"Yes, I think so. I don't see a contradiction. I think to be a global citizen I need to be firmly rooted in who I am and where I am. Whether there is a problem depends on how you define 'nationalism'. Let's look at it on two levels. First: If nation is who you are culturally and historically, then certainly, one has to be a nationalist... On the other level, however, if we are talking about 'nation state' then we must decide if there is still a place for the nation state. I think there is. The real threat to the nation state is not global political bodies like United Nations. The real threat to the nation state is multinational corporations. And I guess, I would much firmly prefer having affairs of the world run by nation states with some relationship back to their constituencies, than I would [let them be run] by multinational corporations, who are at best, responsible only to their stockholders..."

R:"But it seems to being the other way, in fact. The more and more we break down the barriers, political and economic, we find that there's more and more involvement, you know, of multinational corporations, especially in the developing countries."

P:"And, in the developed countries as well."

R:"Exactly, exactly... So, aren't we getting from bad to worse?"

P:"I think it's getting worse... I don't think they [multinational corporations] will ever go very far... It's not more than 1% of public education and... it's a fad. Public education may go, but it won't be in relationship to this. Public education is funded by public dollars."

R:"Let's talk about the opposition [to Global Education] you mentioned before..."

P:"...There are few approaches that we've looked at. One is to ignore it, taking the attitude that this is a fringe group and it isn't worth putting a lot of our energies into dealing with it. We only have a finite amount of energy... At the same time, we try to better explain to the broader community what Global Education is all about and hope that the broader community won't be impressed by what this fringe is saying. Another approach we have considered is to go out and talk to the fringe directly and hope to allay some of their fear. Yet another approach is to talk, specifically, to the people who stand next to the fringe. We have generally been following the first approach, basically ignoring our opposition. My own preference, however, is to deal with them more directly. Those opposing Global Education have tied their accusations to a matrix of complaints about public education today. As they see it education is going to the dogs; we're ignoring the basics; we're keeping prayers out of the schools; we're weakening the family unit; we're teaching permissiveness around sex; we're not providing good strong discipline (which probably means corporal punishment); and then comes Global Education in there too. You know what I mean? It's all together and when you talk to them about Global Education they end up talking about all these other problems for which they blame us... It's hard. I refuse to get into dealing with the question of prayer in school...the world is changing. Our opponents really need Global Education more than anyone else. The world is changing and they're uncomfortable with that change. They'd like to stop the change. It would be vain to say that Global Education in any way has anything to do with that change. However, global ed hopefully will prepare children to deal with that change. They [the opposition] are choosing to shoot the messenger. Preparing the students to deal with the change isn't what they would like; they would like to stop the change... The forces for change are beyond their control or our control."

R:"Let's come to the relationship of teachers. Do you think that the Alberta Global Education Project is really interacting the way it should be with schools?"

P:"I'd certainly like more."

R:"What are the problems you see?"

P:"Well, one problem is that there are 25,000 teachers and 1700 schools in Alberta. While we do have a significant resource-base... it really isn't significant when you spread it out over that number of teachers and schools. It's hard. We're using all the avenues we are aware of; I'm sure it can be better... I think, being within the ATA is a tremendous asset. I'd say, our strongest [point] is that we are part of the ATA, and we have the credibility of the ATA, we've the communication system of the ATA..."

R:"One of the participants, when I mentioned about Global Education, sort of, took it for granted that it was the responsibility of the social studies teacher... Do you have any suggestions to change this...?"

P:"...while social studies is the largest single subject area and probably at the senior high level, is a majority, it is definitely not the majority of people involved in that program [the Global Education program]. Social studies teachers are a large minority... At the senior high level, we end up with social studies teachers; at the junior high level, I think junior high teachers often teach more than one subject... At the elementary level most teachers are generalists."

R:"One of the participants, when I mentioned the topic said, 'Oh I have been to the Alberta Global Education Conference and they are really good, but there is not much that is going on as interaction between the school and the AGEP...'"

P:"....if you go back to that person who is looking for more interaction between the Project and the teacher & the school please ask that person what he or she would like because, I certainly would like to increase the direct services we provide to teachers and increase the involvement of teachers in the Project. I need a better sense of what this person feels is lacking, however."

R:"...One thing I realize is that they definitely are not excited about the university itself- the work that's going on between the university and the schools..."

P:"Universities are irrelevant to teachers. Well, they are relevant; all teachers went through the university... But, by and large, other than when they are involved in a university program for career development...universities are not involved in their lives..."

R:"You're right! I find that both sides have had some sort of- I don't know to whether to use the word 'antipathy' - sort of disregard for each other..."

P:"...I don't know that the university is the center for that

change. I know the reason why teachers don't think that university professors have anything to say, just because of their experience when they were students. A lot of professors didn't, in fact, have anything to say."

R:"And, this is where, in my preliminary analysis, I saw the role of AGEP. Because, I find that these two [elements] are at the extreme ends..."

P:"Which two?"

R:"-the universities and the schools... In your Networks, you have mentioned about your relationship with the universities, and I saw that with reference to only some of the courses being offered. Do you have close relationship with the Peace Education Project and other environmentally concerned groups at the University? Or any universities for that matter?"

P:"I have a relationship- I don't know how to characterize it. It is a solid personal relationship with several staff members of the universities of Alberta, Calgary, and Lethbridge. I consult them frequently and the serve on the Global Education Project advisory committee. We do not often provide services to the universities, however. I'd say, there's a lot of room for building, for using each other more."

R:"How?"

P:"I don't know right now. We do occasionally do workshops for the universities. I'd like to see Global Ed. not isolated in Ed. Foundations, but I'd like to see it in the basic methodology courses that every teacher takes, in Curriculum, in addition to in Foundations."

R:"But, aren't we asking for a major change here? Curriculum revision is a major touchy issue. Would we be able to do the same kind of thing that we're doing at schools by infusion methods, even at the university, before people can be more responsive to changes like that?"

P:"...The infusion model would say that it belongs in every course, but, at the university level, we are going in the opposite direction. We are defining a course in Global Education, putting it in Ed. Foundations and it's something like an add-on. Incidentally, it is not within the mandate of the Project as set out by CIDA to deal with post-secondary education. Our only mandate is in inservice teacher training, not pre-service teacher training. So our work with the universities cannot be central to what we are doing. But anyway, leave that aside... I've no objection to global ed being there in Ed. Foundations; But I really would like global ed to be infused in the Curriculum courses that everybody

takes as well, so that people recognize it as part of the way you teach everything."

PANEL DISCUSSION

Topic: Global Education: Theory and Practice.
Venue: Faculty of Education, University of Alberta.
Held on: March 27, 1992.
Questionnaire: Not applicable.
Follow-up: Not applicable.

Abridged and edited version of the audio-recording of discussion held at the University of Alberta:[1]

THE PANEL:
P1: Professor 1 (University of Notre Dame, Philippines)
P2: Professor 2 (New York)
P3: Professor 3 (University of Alberta)
R: Researcher (University of Alberta)
G: A Graduate student (University of Alberta)

R:"The topic of my thesis is 'Global Education:Theory and Practice in Sample Schools in Edmonton'- within the Public School system... And I have already interviewed the principals and some of the teachers, and I have a lot of information now, which I have to sort of, analyze, transcribe, and come out with the conclusions..."

G:"I'm dealing with the essence and nature of global justice. My particular concern is with the reality that any manifestation of justice for humanity tends to work against any, sort of, conception of justice and rights which might be considered forwarded to non-humans on the planet... and [to explore] what sort of justice we might be able to come up with, sort of, synthesis, let's say, a different chimerical synthetic form of... global justice..."

R:"I have a problem here. Having gone through the available literature, and also having met with few people, there is an overwhelming sense that the whole concept, i.e., the notion of Global Education itself is totally unclear- nobody knows what we are talking about... They say,'It's too vague,' they say, 'It lacks a clear definition,' they say,'It does not have a conceptual framework,' and [that] we don't have any goals..."

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[1] Editing of the conversation, especially during the initial stages of the discussion, is solely done where recorded material was inaudible or the discussion was interrupted by unavoidable intrusions. Extreme care has been taken to preserve the entirety of the discussion.

P1:"It's not so much that those in Global Education do not know what it is. If you start out with the earlier groups that started out with Global Education- they are very clear about the framework, they are working about four or five issues, and one of them is economic, and one of them is sustainability, I think, they have four: one is economic self-reliance, the security system... and so they are working on four very specific issues.

"This much later concept of Global Education, for example, in the Philippines, those who are working for Global Education [and, those] who are working for peace education more or less... We are talking about the same issues and the same approach to the problems, global problems, and educating the people towards achieving a more peaceful, more humane, [and] more just global society. There are other studies like human rights education, environment education, multicultural education... When you look at them, they all fall either as parts or dimensions of Global Education. So, it's not so much like coming up with a watertight definition [to say] 'this is Global Education,' and 'that is peace education'... There are overlaps, interlaps, and interconnections. There is hardly any contradiction between these, if you [can] call it a formal discipline or formal approach. But, when you're talking about peace education in the Philippines, there's much more of the translation of the formal class approach, relating it to community realities and problems. And so, it's education, in the sense, that there is theory as well as practice and action."

P2:"Well, a couple of comments on the conceptual framework issue and then about the other. With all due respect to teachers, it's very important to not get caught in the trap of having to provide a conceptual framework on the assumption that, that will somehow convince people to adopt a particular program that they don't wish to adopt or not prepare to adopt. Teaching is an enormously stressful occupation that one of the teacher diseases is the what I call the 'rush to' judgement, that is to say, that the rush to get the handle on something conceptually so that you can dispense it, you know, to implement it in some ways. And, a lot of what teachers rush to implement is simply inadequate- it's inadequate for living at the moment, then it is certainly inadequate if you can make any projections in terms of what the world needs to look like or will look like twenty or thirty years from now. And we don't do a lot of that futurist thinking and we don't open ourselves in the system to a great deal of paradox. So, what everyone is looking for is a model to implement and the job is to implement [and] not to scrutinize the model in terms of its overall validity.

"Seems to me that there is an assumption that schools as

they exist, are ready to handle, in quote, 'Global Education' within existing framework [and] existing assumptions about what people ought to know and how they ought to behave and what they are to think about, what they ought to value- I don't believe that schools are ready for that. And there is a dialectic because there is much important work that goes in schools [but] at the same time, schools do not lead culture into change, they are dragged by culture into change, and so, you know, it's very important to be sensitive to the teacher's need for conceptual framework and a model and an implementation strategy at the same time, pushing people to think about what they want in terms of a larger context, where the world is headed and where the students that they are teaching are headed.

"And one of the things, very quickly. Global education, at the moment, is fraught with paradox. And I happen to think that's a good thing, because I think paradox is the way life is lived and we need to stop telling students otherwise. Global education assumes- I'm just trying to think of the top of my head a paradox... One of the interesting ones has to deal with the fact that Global Education assumes a free-flowing exchange of information and images from various parts of the world accessed to cultures that we don't ordinarily have access to, through the medium of television, shortwave, airline travel- that whole business. The irony is that at the moment in history when we have access to more cultural information, the stereotypes within the cultures we study have become hardened so that we have more accessed information about Philippines but the concept of the Filipino is essentially, a Roman Catholic, Metro-Manila resident that our sensitivity to cultural diversity within that culture has been blurred and, sort of, flattened by the media and sort of stereotypical images. In the same way that the cultural stereotype of that Norwegians is 'tall [and] blonde' people has hardened at the very moment that [specific groups of people] are struggling for cultural recognition. So, there are these paradoxes we know more about other places. At the same time, we are creating a new set of stereotypes which don't necessarily do justice to the cultures that we are studying either. We have, in Global Education, a greater interest in writing letters to students- projects like writing letters to students on the other side of the world but very little interest in writing letters to students across town whose cultural participation is also an open question.

"[The] City of Edmonton has many levels of enfranchisement amongst its population, and many levels of cultural access to the mainstream media, to the educational system, et cetera. And we are not, you know, we're not terribly interested in that a lot of the time. We're not interested in using our communities as laboratories for

enlightenment, you know, upon which you can then build cross intercultural information. And, we're still very fixed, you know, in our minds, and I think another paradox of education, which is about breaking down national borders at the same time that we're reinforcing the system of nations that our customary designation for people we tend to understand is to define their nationality, which in many cultures of the world is completely- is almost irrelevant. And often terribly misleading. Since, there are more and more cultures... who insist cross-national and, you know, to talk about then, as Norwegians...is completely to miss the point about who they are and what they care about...

"And adults always assume that kids can't handle paradox. In fact, we can't handle paradox. They [kids] are perfectly adept in handling. Psychologists go to great lengths to explain that they wonder, the wonder of children in the face of things that scare us, you know, and it's a kind of a curricular imposition that somehow things have to be laid out so that it can be made accessible to them. Usually it's laid out to be accessible to us in terms of our framework. So, we have a lot of paradoxes to undermine and uncover in Global Ed."

G:"...Global Education finds itself in the tradition of Plato and Republic... making a world citizen... [In asking the question] 'What is Global Justice?' [one can say that] Global Justice concerns comparing equitable distribution of natural and cultural resources... Global Education [entails the notion of] rights which are put forward by global educators, and consists of rights which are put forward as a maximus conception of human rights; and maximus conception of human rights for political and social rights... social and economic rights must be conjoined with the notion... the notion of interrelatedness... Global Educators would suggest that part of the problem that we have in our schools and in our society [is that, it is] permeated with the Fragmentationist world view which tends to be mechanistic metaphor... we have the tendency not to look as systems... seeing other people as resources..."

R:"[Prof 3] would you like to comment?"

P3:"Well, I think our first question referred to the fuzziness or the lack of position of- in terms of [the concept of] Global Education and I guess, it's not surprising [that] we often use words differently, depending on our interests... the values we hold, our conception of actual problems, the kind of strategies we are really undertake to resolve the problems. Just like the word 'democracy' means a lot of different things to different people. George Bush and Ronald Reagan claim to be for democracy as opposed to someone who is, quote unquote, are

for fundamental change, or more radical democracy, political or economic... I think it's the same with Global Education. If you look now at the movement, there are proponents of Global Education which have not gone far beyond the liberal...paradigm of problems of the world and how to get out of it. And I 've seen some evidence of that among national association or education administrators... It's a very narrow definition of global- still puts the powerful within the centre of the globe... I've seen some people go out... they do take the word 'peace' and then put it under 'Global Education.' In pushing, what they regard as Global Education, they give a narrow definition for the notion of Global Education. When you look at [some people] and in their conception of Global Education, peace becomes reduced to disarmament education, peace and conflict. And that to me is unnecessary. I see it more as a group of educators or researchers or scholars trying step into the territory and say,'this is Global Education.' Around the rest of the world other people refer to Global Education using the term peace education or development education or human rights education or environmental education... It's really fragmented point of view [and does not] express solidarity that should underlie Global Education. So, if you want to propose Global Education do so but not belittle, not diminish what other people make call it [by name]. It's what 'global' is all about; we understand each other's humanity; we respect each other's humanity; we're all one part of humanity, but still recognizing that a whole lot of people around the world use different words, languages, terms of expressing their ideas. So that's one of my concerns with the current movement of Global Education- being exclusive rather than trying to be inclusive- joining hands with one another."

R:"I think that ties in with what [Prof.2] mentioned about [the idea that] we don't know ourselves, as adults, and we try to fragment our ideas. But [Prof.3] mentioned 'global culture' and 'global citizen' but, do you see do you see that being nationalistic works against being a global citizen?"

P2:"I would just like to respond rather quickly to this [to what 'P3' mentioned] before we get off on another topic... I agree with everything, I mean, the framework you laid out makes a great deal of personal sense to me. I think the question now [relates to] the difference between a global educator and a social theorist has to do with asking yourself at what point- [or] how to make that social philosophy educationally relevant and what role, if any, do the schools play in making it so? And I would caution any global educator to be wary of the traditional Western consensus [or] understanding which is that more schools is always better and that if you are dealing with an educational issue then you must first and foremost deal with schools. It seems to me that

if you take seriously an implementation strategy, not necessarily a guarantee, but any strategy to implement- the social theory, or one pertained to it- that you are involved in a very complex educational matrix and that schools, in many instances, may not be the best place in which to engage implementation strategy. Schools have advantages and some very profound limitations and there is no reason to assume that schools would embrace a highly progressive Global Education agenda any more than they embrace any other progressive agenda. And I mean, I think, you know, one has to demonstrate practically, rather than ideologically that, that is the case and I don't think it is the case. And so, one of the Global Education component features or components very important is to figure out what the configuration is. What role do community groups, what roles do religious institutions play? How do you take this thing you want to do and find forums and contexts for discussions and deliberations? You know, school curriculum is important, but in the way in which we think about things, that's terribly over-emphasized."

R:"Can you expand on that [last point]?"

P2:"Well, I just did. I mean there are many ways-"

R:"With specific reference-"

P2:"I mean, if you look at education in terms of what it is that you have come to know and value and understand about the world and then trace the sources of that understanding, schools have a significant but a limited role to play. I don't consider the schools to be the primary source of my own understanding about the world, often in negative terms, to the extent that it exists at all, but it's very important that people who are doing aggressive things that require people to take risks that challenge them to move beyond themselves that they have a broader context of the school. These things need to be reinforced; they need to be played out in a variety of settings. And school curriculum is only one piece of that very meaning-rich complex puzzle that global educators need to address."

P1:"Before I say something about 'nationalism' vs 'globalism,' I would like say something about what we are talking about- 'global justice,' which is really a very important component of Global Education because, very often the general or 'uninformed' understanding of 'Global Education' is 'intercultural understanding.' So, it is really limited to what other peoples of the world do, their mode of dressing, their eating habits- you know, really going to the historical development of or relationships, dependence, interdependence, colonialism, and so [on]. So, it is important to bring up the issue of justice. So, that is why, when we talk about Global

Education it's not such an abstract thing you have to talk about Global Education in terms of the issues- justice, human rights, environment, the issue of militarism, worldwide militarism- so, that makes Global Education, in a sense, more focused. So, when you talk about people in Zimbabwe or in the Philippines, you're not talking about them as [in a way] looking at people in a carnival entertainment, or to scrutinize them. But probably you're looking at them as part of the humanity without their sufferings and joys and their history- for that would make up Global Education.

"Now, in terms of 'nationalism.' If you are thinking of the narrow concept of 'nationalism,' then it could probably be interpreted as [something] versus globalism. But, if people are aware of the inter-connectedness and- humanity is really just one fabric- we're only weaving one fabric and every group of people-in the Archepelago [people], whatever [and] wherever they are, they all make up one fabric. So, as we continue weaving this part of humanity we make up one global community.

"So, nationalism is not isolationalism. Don't isolate yourself when you're nationalistic."

P3:"I like to follow on that by saying [that] we need to distinguish between nationalism of the powerful and nationalism of the marginalized. Nationalism of the marginalized is part of the process of becoming aware of one's marginalization. In the sense, say, what is around us, what are the resources that sustain our cultures... and there is this notion that outsiders can simply come and take it all away for their own benefit or a small proportion of the population [can] sell off the wealth of the nation for their own benefit. If we are not nationalist in that way it simply means suffering for great majority of the people and total destruction... So if you think about, at a local level... when [a specific group of tribals saying] 'stop destroying Amazon' they're being nationalist.

"I think the other indegenous nationalism, one that's based on sustainability... The principles of local nationalisms use common resources... Nationalism is powerful and is [currently], the agenda is set by the more powerful nations. They are nationalist but not in the way of the nationalism of the powerful... That's the kind of nationalism with destructive force."

R:"... I find parallel lines [between the university and the school]... I guess, it's just that one does not want to sit down and think about it [goals] or get into, sort of, discussion and try to understand where the problem lies... In fact, one person just got up within ten minutes [of the

initiation of the conversation to terminate the discussion]. In fact, this person is really involved in involved in community work, Global Education and whatever you call it, and the person is really active. But the moment I started talking to him even a little bit of reference to theory or the philosophy behind the action, [he commented that] 'that's all university stuff... I don't believe in that... Now, how would you respond to a person like that?"

P2:"I'd hug him! I'd actually hug him. I mean, I think- I've no problem with that."

P3:"I've no problem with that... I think you could put an authentic interpretation on that kind of attitude... but on the other hand it could be seen as a defensive reaction of not wanting to work through..."

R:"Well, [Yet] he also said,'Come and see what I do, don't ask me what I do.'

P1:"But if you are doing something, you must have- although you may not define it in a formal theoretical way- you must have some kind of, within yourself, your own vision. And that is already- a vision is already a theoretical grounding or a framework. You may not want to call it that. That, you may not plan long range or short term ever, but if you have a vision, then you direct your energies, your passion to the achieving that particular vision. That already, is a form of, you may not call it 'planning,' but that's aleady conditioning yourself to achieve what you have in your vision. I think, it's a bias against a formal structure or the university or the experience he has with universities- the university snobs, if you want to call [it so], and that's probably affecting him. But there must be a way of bringing together- if he has the practice and if he has the model- there must be a way of bringing together that model that he has with the university people. Because, if you want to institutionalize [and] if you want other people to benefit from that, he has to serve us a model... If he is not willing to collaborate with other groups and other institutions. If he is so much a success in what he is doing, then that should be shared. How else can it be shared [if] you don't reach other people? Otherwise, he will just be working within his own group..."

R:"He probably believes that there is this inherant trait which comes from within, the humanitarian nature of human beings, the altruistic nature that is inbuilt into human beings and [that] there is no need for a person to sit down and think about it- it comes as a natural expression- translation of this kind of an idea. And he he mentioned [a number of things]... I remember he said: 'Love- everything I do surrounds, what we call love.'

P1:"And even the expression of love can be distorted. So you need to sharpen the inner feelings or traits, no matter how good they are, when they are expressed in relation to other human beings or other forms of creation, the more you practice it, you share it sharpens."

R:"I think [Prof.2] disagrees here."

P2:"Ummm. Well, no, not necessarily disagreement is too strong. I would suggest however that...there may be too many hermeneutics attached to this one encounter and it may well be that had you gone and actually seen what he did that the questions that you then asked which would have allowed him indeed, being requested of him that there be some attempt to reach out to create an abstraction regarding what he does even though that there's always limitations attached to abstractions, you know, we always creat idols which we try to explain ourselves but we have to explain ourselves. And that's the deal, just like in theology, you know. I talk about god [and] I turn god into an idol. But I have to talk of about it; otherwise it doesn't have any force of life. Well, it may be that, having witnessed what he did, he would be willing to answer your questions. I mean, there's a lot of questions in my life but I'm not willing to answer because I have no reason- there's no reason in this world to trust anyone would understand the context- of even the language I use. We're used to using the university [language]. You know, language is a weapon as much as it is a conveyer of insight. We use it as a weapon to differentiate ourselves from our colleagues. You know, we are clever; we are taught how to be clever with language. And what we're not taught to do is to be- is to attach ourselves to other people. You know, we don't use language as a bridge...

"Another thing is, if Global Ed. is anything like peace education, you know, our tendency is always to try to sell it like we're selling the damn encyclopedia, you know... here's the philosophy, here's the pedagogical form, here's the curricular form, I mean, they need some of that, and they may have some of that, and they may have something better than that, and you know, people are resistant to being sold a pedagogy of the future in the same way that they are sold the shirt, and we tend to do that lot."

R:"You're right because when you mentioned that, you assessed the situation perfectly, as far as the person I was talking about. Because he said, 'come and see me work, in action. And then, ask me some questions if you have anything, if you might wanna ask something that's not been answered, but now it's too early for me to talk about it.' So, he sort of, believed in what is being translated."

P3:"No, that's different. An invitation to come and observe...[but regarding] 'no short-term goals, and no long-term goals'- I don't believe that anyone in that kind of teaching, so called educational position is goal-less."

P2:"I agree."

P3:"...So, I don't know why he said that. I guess you should go and observe him and come back and ask him."

P2:"Or perhaps, it would be better if you exhort him and say,'gee, in watching you [it] seems like you might have this goal. And offer him a goal to reflect on. And may be, part of the educational- part of the best things that schools do when they work well is, you know, they bring to consciousness something that people are already doing or thinking or believing that they are not in touch with... And it is, you know, anything which is not in consciousness cannot be called educational, you know, instead of- that's I mean that language is a weapon, you know, I mean, there's another way to ask that question that arises out of a participant observation that might be helpful to him and allows him to reflect on whether that observation is meaningful for him or not."

P3:"I think, your methodology counts also. I think in Global Education we want to move away from research methodologies where you zip in and zip out. There's too much of that going on around the world- visiting the third world, spends one month collection data for their Ph.D., comes back, writes the Ph.D.[dissertation], becomes an expert on this country, establishes a name for that...and from then on, they are experts."

P1:"And they write a book."

P2:"And they write a book."

P1:"They write a book. And become famous!"

P3:"And this is a real problem..."

R:"But the teachers accuse the university professor... saying,'here they are sitting talking about what should happen within classrooms when some of them have never been to the schools here, have never worked here, have never seen what is going on here. When you have not really gone there and seen what's going on- participated or at least observed [what's going on within classrooms]- how can you be an expert in saying what is wrong and what is right? Or what is good and what is bad?'"

P2:"Exactly! That why it's a dialectical process. You can't

expect the teacher- the teacher has a point who says that about university people but that's not closed door. You know, it's like if you're in a counselling situation and you're confronting- counselling someone with a neurosis or alcohol thing or something, what seems, you know, it's like, well... 'If you only understood my context you'd understand,' 'well, no, I mean I understand your context, but you've got a drinking problem. You know, like, Stop!' or 'Let's find ways to stop.' I mean, the fact is, if somebody is in there, struggling, doesn't mean that everything that everyone says about them is untrue. You know, and it doesn't mean that a university professor can't enter into an educational situation and make some comments that might be helpful to people, you know, in the same way that, you know, it's not an either or, it's not like teachers get to set the agenda or the university people get to set the agenda, you know. And that's just bad discourse, just like, you know, it really, it really rubs against me. I mean, I don't wanna concede to the teachers that just because they're teaching Third Grade everyday and I'm not, that they know everything about the Third Graders and I don't! Nonsense!"

R:"They were probably talking in relative terms. Like they-"

P2:"I hope so."

R:"I think so. Because, they say, 'we know more about these problems than the person who is writing about it.' So-"

P2:"And we need to get teachers to write more."

R:"Exactly!...Well, I mean, part of the global, part of the agenda for changing schools is freeing teachers of the burdens and stresses which will allow them to be actors and reflectors on the systems that they, that they represent. I mean, we have to do that."

P1:"Part of the problem also is the sourcing of information of the university professors and they have been so dependant on the traditional data gathering, survey forms, and without- and then, and,and, subjecting this to statistical analyses and coming up with conclusions based on this very traditional way of gathering data. And it has been shown that, that, that isn't- doesn't necessarily bring out the realities. You quantify everything so they give an examination, they give a questionnaire and then code it and interpret it, subject it to statistical analyses- that, that's usually how the professors come up with their conclusions and then, out of that, they make recommendations. Probably, what needs to be changed is, the whole attitude towards data gathering, research, it's to, do more of action research or participatory research... being in terms of generating new information and coming up with

recommendations on how to improve curriculum."

R:"It really ties in well with what I've been looking at and it's very interesting-"

P2:"Can I just, I don't know, I just feel like I'm saying too much... [Prof.1 & Prof.3] and I are very good on this issue and I was reflecting yesterday on [Prof.1's] talk. And it seems to me- and we were talking about the difference between work, no we weren't- we were talking about the extent to which a strategy for educational reform or Global Ed., or whatever it is you're dealing with, has to include some notion of how- some training or education for people about how you function... You know, most people are educated like I was. You know, when I went to school... going to school was hard but when I got into the university, I found a group of people who, who, who contributed to the belief that if I came up with a good program, well-grounded, with good curriculum, and you know, a good system, that I could walk into schools, and in fact, you know, that it would be an open, kind of receptive warm fuzzy waiting-for-me, you know, that somehow the world, the world was not, that the world just wasn't enlightened yet and what they were looking [was] for certain people to come in and enlighten them. And that in the process of enlightenment, the people would feel good about that, they'd see the need I saw, they'd, they'd, you know, well, nonsense! You know, I mean, schools- things are the way because people want them that way. And people have, you know, I mean, Freud said, you know, you know, 'given the choice between stand in the darkness and taking a leap, most people stand in the darkness.'
[The conversation had to be abruptly terminated due to time factor]